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EXERCISES

AT THE

FIFTIETH ANNIVERSARY

50th

OF THE

EVANGELICAL CONGREGATIONAL CHURCH,

GLOUCESTER, MASS.



November 18, 1879.

GLOUCESTER:

CAPE ANN BULLETIN PRESS, WOODBURY & HASKELL, PRINTERS.

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SEMI-CENTENNIAL

OF THE

EVANGELICAL CONGREGATIONAL

CHURCH,

GLOUCESTER, MASS.

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Preparations for the Semi-Centennial.

At a church meeting held April 15, 1879, the following named persons were chosen a committee, on behalf of the church, to make arrangements to celebrate the fiftieth anniversary of the formation of this church, viz.:—Rev. Frank G. Clark, Joseph O. Procter, Solomon Poole, Jacob Bacon, Peter D. Smith, John K. Dustin, Jr., Alexander Pettigrew, John J. Pew, David L. Davis, N. H. Phillips, Stephen P. Andrews, L. D. Nash and Samuel Hodgkins.

The society were invited to join in the celebration, and at a meeting held for that purpose, the following persons were chosen to unite with the committee chosen by the church, viz.: William H. Haskell, N. D. Cunningham, Albert Dodge, Nath'l Babson, Aaron Parsons, James T. Seaver and John Cunningham.

The first meeting of the general committee was held May 26, 1879, and organized by choice of Joseph O. Procter as chairman, and Aaron Parsons, secretary; and it was voted that the exercises of the semi-centennial be held on Tuesday, Nov. 18, 1879. The following sub-committees were appointed: *On Address*—Rev. Frank G. Clark, Jacob Bacon, Sam'l Hodgkins, N. H. Phillips, Joseph O. Procter, L. D. Nash, and Solomon Poole. *On Music*—N. D. Cunningham, Solomon Poole, and John Cunningham. *On Refreshments*—John K. Dustin, Jr., James T. Seaver, Alexander Pettigrew, Nath'l Babson, Stephen P. Andrews, D. L. Davis, and L. D. Nash. *On Decoration of the Church*—Mrs. David Y. Tucker. *On Literary Exercises*—Aaron Parsons, Peter D. Smith, John J. Pew, N. H. Phillips, and Rev. Frank G. Clark. *On Finance*—David L. Davis, Albert Dodge, Nath'l Babson, John J. Pew, and Peter D. Smith. *On Printing and Invitations*—Joseph O. Procter, Peter D. Smith, William H. Haskell, Jacob Bacon, Samuel Hodgkins, John Cunningham, and Rev. F. G. Clark. *On Reception*—N. D. Cunningham, James T. Seaver, Albert Dodge, Alex. Pettigrew, John K. Dustin, Jr., and Aaron Parsons.

13788

HISTORICAL ADDRESS.

REV. FRANK G. CLARK.

On Tuesday, Nov. 17, 1829, there was launched at Gloucester Harbor, the Gospel ship christened "The Evangelical Congregational Church." Its timbers, few in number, were taken from a more pretentious craft, whose seaworthiness had been questioned by a high commission of ecclesiastical authority. Its keel was laid with many prayers, its masts were set with a thorough spirit of consecration, and its sails were spread with unwavering faith in the God of their fathers, upon whose blessing their hopes were centered. It set sail when the winds of sectarian prejudice were contrary and tempestuous, so that many looked upon the voyage with suspicion and prophesied an untimely wreck. But the timbers though old were sound and strong, the crew though small was united and courageous, and it was chartered by the advice of some of the wisest and best counselors of the denomination.

To-day, after fifty years of service, as it furls its sails long enough to take its reckoning, review its history, and recount its mercies, it finds abundant reason to thank God and take courage.

Before reviewing the history of this church for the last half-century, it may be well to consider briefly some of the changes which time has wrought in the political and material condition of our country. It will help us to appreciate the work of our fathers, if we glance for a moment at a picture of Gloucester Harbor fifty years ago.

In 1829, the population of the United States was only about twelve millions, and its territory was mostly east of the Mississippi river. To-day, the population is estimated at fifty millions,

and our territory extends, not simply to the Pacific, but to the Northern ocean. Then, not a railroad for carrying passengers was in operation in this country and there was but one locomotive in use. The papers had just begun to discuss the possibility of building a road from Boston to the Hudson river, and were appealing to the Commonwealth for aid, because no corporation would be able to take it upon its own responsibility. The experience of a gentleman who traveled three hundred and fifty-three miles in forty hours, nearly nine miles an hour, was quoted far and wide as a remarkable feat. Gloucester then boasted of a daily mail which left Boston at eleven and arrived here at four o'clock. For a little while in the summer, there was an extra stage which left Boston at seven o'clock, and its proprietors announced that a "business man could leave Boston in the morning and spend three hours and half in Gloucester and return the same evening;" but there was no such convenience for country traders; they had to stay over night in the metropolis. People desiring to visit Newburyport and Portsmouth "could take seats in the stage for Ipswich which left Gloucester Tuesdays, Thursdays and Saturdays at eight o'clock and returned on Mondays, Wednesdays and Fridays at two o'clock." In those days postals and envelopes were unknown, and the postage was in proportion to the number of sheets used and the distance sent—ten cents to Boston, eighteen and three-fourths to New York and twenty-five to Baltimore or Washington, and double these rates if two sheets were used. As a part of the sheet had to be used as an envelope, letters of friendship and love were expensive luxuries, and such messages were usually sent by private conveyance or delivered in person. It was in 1829 that the Government built the lighthouse, or monument as it was then called, on Eastern Point, and the same year the first steamboat, Tom Thumb, made the circuit of the Cape, to the wonder and delight of the whole community. There were then three hundred and twenty-six Congregational churches in the State belonging to the General Association, and forty-two in Essex County, instead of five hundred and twenty-nine in the former and eighty-one in the latter, to-day. The population of Gloucester, including Rockport, fifty years ago, "was* 7513; about 3000 at the Harbor, 2000 at Sandy Bay, (now Rockport,) 1600 at Annisquam, 400 at Uppertown and the rest at

*Rev. Robert Crowell.

West Parish." There were scarcely any buildings on the east side of the harbor and only seven small wharves east of Vincent Cove, while Rocky Neck was a sheep pasture. The road to Rockport went over the hill instead of past the residence of Mr. John Pew, and in all that neighborhood there was but one house, and a small wharf reached by a lane on the other side of the hill. There was no street between Front or Main street and the water, and only a few sheds and cooper shops. There were no dwellings on the Fort or Commercial street, and only two or three on Western avenue beyond the Pavilion. Washington square and Summer street had no existence, and Granite street had only two or three dwellings at its lower end, and had been known up to that time as Poor House lane. Mason street, Dale avenue and the ground now occupied by the City Hall was then an open lot through which a brook ran, affording music in summer and sliding for the boys in winter. There were no streets or buildings north and east of Prospect except near Union Hill, where the Methodist meeting house had been built the year before. The selectmen, in 1829, named the streets of the village, and mentioned twenty-three, where now are found more than eighty, besides courts and lanes almost without number. According to this edict of the Fathers of the town, "Canal street extended from Gloucester canal to the hay scales, Front street from the hay scales to the town pump, Spring street from the town pump to the Methodist meeting house, and Prospect street from that point to the gunhouse." "Hereafter," says the local paper, "Poverty lane, Love lane and sundry other romantic names are to be extinct and known no more forever." The town then boasted of one apothecary shop and one hotel, the Gloucester House, now the Atlantic, and the Gloucester *Telegraph* had been published two years. The post office was in a small building in the rear of what is now F. W. Winter's grocery store on Main street. The letters were displayed in a window on the side of a small entry, where the superscriptions and post-marks were studied and discussed to the great satisfaction of many an inquisitive mind.

To collect and arrange the historical materials of a church which has existed for fifty years requires no small diligence and patience, because so few things are recorded which are the most valuable as matters of history. There is no record by the church or society

to show who preached for nearly two years after the church was organized, and no account of the first meeting-house except the appointment of a committee to build it. There is no record of its dedication, and none of the council that dismissed the first pastor. In view of these facts, the writer heard with great satisfaction that there was at the Congregational library in Boston, a history of all the Congregational churches of New England in six volumes of manuscript, but he found the history of this church condensed into the following statement: "The Evangelical Congregational Church of Gloucester Harbor was organized in 1829." The columns of the local paper were searched for an account of the dedication of the first meeting house, and this was the result: "The new Orthodox meeting-house was dedicated on Thursday; sermon by Rev. Mr. Emerson, of Salem. We were not present, nor have we heard of any of the particulars, but presume the ceremonies were similar to other dedications."

Had it not been for the private journal of Miss Judith Parsons, one of the original members of this church, many facts of interest would have been lost. A portion of a journal kept by her has been very helpful in locating early ministers, and in securing the text at the dedication of the meeting-house and the ordination of the first pastor.

The history of this church goes back fifty years, but the history of Orthodox preaching in Gloucester goes back two hundred and thirty-seven years, when the first church was probably organized. As this church is all that is left of the First Orthodox church in Gloucester Harbor, it will not seem out of place to give here a brief outline of its record. The first minister of whom there is any definite record was Rev. Richard Blynman, a native of England and a minister in Cheapston in Monmouthshire, who came from Plymouth to Gloucester in 1642 and remained seven years. Rev. William Perkins, formerly of London, came from Weymouth and preached from 1651 to 1655. He afterwards preached in Topsfield, where he died in 1682. Rev. John Emerson, a graduate of Harvard College, was ordained over the church Oct. 6, 1663, and died in office, Dec. 2, 1700. Rev. John White (Harvard, 1698) was ordained April 21, 1703, and died after a pastorate of fifty-seven years, Jan. 17, 1760.

Previous to 1738, the church was located at what is now called Meeting-house Green, but in that year seven members of the parish built a meeting-house at the Harbor, on the spot where the Unitarian church now stands, and from that time it was regarded as the First Parish, the worshippers in the old meeting-house taking the name of the Fourth Parish, by act of the General Court.

Rev. Samuel Chandler, of Andover, (Harvard, 1735) was installed Nov., 1751, and died in office, April 16, 1775. Rev. Eli Forbes (Harvard, 1751) was installed June 5, 1776, and died Dec. 15, 1804. Rev. Perez Lincoln, of Hingham, (Harvard, 1798) was ordained Aug. 7, 1805, and continued pastor until his death, June 13, 1811. Rev. Levi Hartshorn, of Amherst, N. H., (Dartmouth, 1813) was ordained Oct. 18, 1815, and died Sept. 27, 1819. Rev. Hosea Hildreth, (Harvard, 1805) who had been a teacher for many years in Phillips Academy, Exeter, N. H., was pastor from Aug. 3, 1825, to Dec. 31, 1833. It was during his ministry that the Evangelical Church was organized, but the reasons that led to this action had a much earlier origin. A writer* well acquainted with the circumstances made, in 1831, the following statement: "The ancient church, the first planted in the town, was long sound in the faith, and was blessed with a holy ministry and with revivals. But before the coming of Universalism, the church had begun to decline and come under the care of a less efficient ministry. Thus the soil was prepared for the taking root of that fearful error. And from that time to the present, with a solitary and short-lived exception, the ministry here maintained has been highly latitudinarian. The ancient parish connected with this church has become very much reduced in respect of numbers, having dwindled within twenty years from more than two thousand to less than six hundred." This statement is confirmed by this record of the First Church, made Aug. 8, 1830: "During the preceding five years, three new meetings were set up, viz:—a Methodist, Baptist, and a meeting of two males and five females dismissed from this church and organized by a council into a separate church, called, I believe, The Evangelical Church."

At this time the parish was much larger than the church and less orthodox, so that when a successor to Rev. Mr. Hildreth was selected, the parish gave the call and appointed the day for ordina-

* Rev. Robert Crowell.

tion before notifying the church of its action. This was regarded by the church as a mark of contempt, and Nov. 8, 1834, it voted to have "nothing more to do with the parish." It retained its organization until most of its members had been dismissed to other churches, many of them to the Evangelical church, and in 1837, it disbanded. As no other church has ever been organized in its place, it seems as though the church whose jubilee we celebrate to-day has some claim to the history and the records of the mother church.

Soon after the settlement of Rev. Mr. Hildreth, a few of the members began to be dissatisfied with his ministry as deficient in the leading doctrines of christianity. They reported to the Salem Association for advice, but were exhorted to wait in patience and try to be satisfied. The following record of the First Church of the date May 21, 1829, shows their feeling in the matter:—"A meeting of the church, regularly called and notified, was held at the house of the pastor. The pastor stated to the church that two of the brethren and deacons of the church, Babson and Parker, had applied to the Salem Association in consequence of dissatisfaction with the pastor. Brothers Babson and Parker admitted the fact, whereupon it was voted unanimously 'that it is disorderly for a member or members of the church to go abroad and make complaints of difficulties in the church, or with the pastor, instead of first endeavoring for a reconciliation at home.' After much conversation, the meeting was amicably closed in the usual manner." At a meeting of the First Church held Nov. 2, 1829, the following request was presented:—

GLoucester, Oct., 1829.

To the First Church of Christ, Gloucester:

BRETHREN:—We, the undersigned, members of the First Church in Gloucester, have found for a considerable time past that we could not be instructed and edified by the preaching of our pastor. Having taken the subject under serious and prayerful consideration, we are brought at length to this conclusion, that it is our indispensable duty to request of you a dismission and recommendation to be organized into a separate church. The idea of being separated from the church established by our Pilgrim Forefathers nearly two centuries since, and with which many of our kindred, now in the dust, were once happily united in Christian fellowship, has been to us like separating the joints of our own body; and nothing but a full conviction that the true Gospel according to our view is not now preached to us would have brought us to

this painful decision. In our trying and affecting situation, we hope that the church will feel for us and readily grant our request. We remain, your aggrieved brethren and sisters,

[Signed by]

ANDREW PARKER,
NATHANIEL BABSON,
JUDITH PARSONS,
ELIZABETH J. STEVENS,
SARAH HARRADEN,
ANNA HARRADEN,
PAMELIA STACY.

The church seems to have been somewhat surprised by the communication and appointed a committee of conference, and at another meeting held a few days later, we find this record: "After a serious and deliberate discussion concerning the course which duty requires the church to take on the subject of request for dismission, it was voted that the following communication, signed by the moderator, be sent to Dea. Andrew Parker, Dea. N. Babson, and sisters Parsons, Stevens, Harradens and Stacy :

DEAR BROTHERS AND SISTERS:—We have received your request to be dismissed from the First Church in Gloucester for the purpose of being organized into a separate church. It is a cause of great grief that you can not remain happily united with us. But before we take any further measures relative to your request, we ask for an explicit answer in writing to the following questions, viz. :

In saying that for some time past, you have not been instructed and edified by the preaching of our pastor, do you mean that our pastor now preaches different doctrine from what he formerly preached?

In expressing your full conviction that the true Gospel according to your views is not now preached to you, do you mean that our pastor has changed his religious sentiments since his settlement among us, and that he now preaches false doctrine?

November 11, the following reply to the communication voted on the sixth inst. was presented by the moderator, and read to the church :

To the First Church in Gloucester :

DEAR BRETHREN :—We received your communication of Nov. 6, and in answer to the same, whether we understood our pastor's sentiments when he was settled or not, we are now satisfied that we cannot be instructed or edified by his preaching, and therefore do not wish to enter into any controversy on the subject, but must request an immediate dismission.

Voted unanimously by the church that although the above reply is evasive, yet it is inexpedient to insist on a more explicit answer. Voted unanimously that Dea. Andrew Parker, Dea. Nathaniel

Babson, and sisters Judith Parsons, Elizabeth J. Stevens, Sarah Harraden, Anna Harraden and Pamela Stacy, members of this church in regular standing, be by their urgent request dismissed from this church and commended by us to the grace of our Lord Jesus Christ, in the hope that they will be united with some other church in which they may be edified, happy and useful."

It is worthy of record that the church which had been so weakened in previous years should now so promptly and kindly dismiss its two deacons and the others with them, though it took a sixth of its male members and a tenth of its total membership.

A large council was called of the most able ministers and churches in Boston, Salem and the surrounding towns, and though some of them came on the ground with strong doubts as to the expediency of forming a new church, yet, after consulting with the pastor of the First Church, hearing a full statement of the facts, and reviewing the whole ground, they came unanimously to the result, "that it is highly expedient to form a new church." The council was announced by the local paper as "an ecclesiastical council from Hanover St., Boston," probably in reference to its pastor, Dr. Lyman Beecher, who had at that time attained a wide reputation and who was prominent in the deliberations of the council. The council met and were entertained at the house of Mrs. Clarissa Rogers, who had just opened a boarding-house where M. L. Wetherell's apothecary store now stands, corner of Main and Pleasant streets.

The public services were held Tuesday, Nov. 17, 1829, in the Methodist meeting house which stood then on Prospect street, near Union hill. The severe storm which prevailed that day was thought by many to be the frown of Providence upon the undertaking. Rev. Lyman Beecher, D. D., preached the sermon, from the text, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom," *Luke*, xii:32. Prayer was offered by Rev. Warren Fay, D. D., of Charlestown, reading of the articles of faith and covenant and recognition of the church by the moderator, Rev. Brown Emerson, of Salem. The right hand of fellowship was given by the scribe, Rev. Robert Crowell, of Essex, and concluding prayer by Rev. Samuel Green, of the Essex Street church, Boston. The other ministers on the council were

Rev. David Jewett, of Sandy Bay, Rev. Samuel M. Emerson, of Manchester, Rev. David Oliphant, of Beverly, and Rev. J. P. Cleaveland, of Salem.

The articles of faith and covenant adopted were taken from those of Dr. Edward Payson's church in Portland, and have been but little changed since that time.

Of the members of that large council fifty years ago, no one remains; Rev. David Oliphant dying in 1872, and Rev. J. P. Cleaveland in 1873.

All of the seven original members of the church have entered into the rest that "remaineth for the people of God." We have reason to-day to thank God for their devotion to the truths of religion, their faith and courage in times that tried men's souls, their spirit of self-denial that led them to make great exertion to secure a church home and a ministry after their own heart.

NATHANIEL BABSON united with the First Church, Aug., 1823, was elected deacon of the same, Feb. 6, 1828, and performed the duties of deacon in this church until he died, Feb. 1, 1836. His death was a very severe blow to the church, as he had been from the first one of the most active and self-denying of its members, giving largely for the meeting-house, and was quoted in the neighboring towns as an example of liberality, for "he paid fifty dollars a year for the support of the Gospel."

ANDREW PARKER united with the First Church, Nov. 9, 1823, and was elected deacon of the same, Feb. 6, 1828. He performed the duties of deacon in this church until June 15, 1840, when as the record reads: "After much deliberation and prayer on the subject, voted that two members of the church be selected as deacons. Andrew Parker and Jacob Bacon having been nominated, were appointed to the office." This position Deacon Parker held until he died, Oct. 11, 1877, at the age of eighty-six years. It falls to the lot of very few men to be officially connected with the church for so many years. In the church records, his name is found on almost every page; he held the office of treasurer and collector for the parish for many years, and was the representative of the church to almost every conference and council, until prevented by the infirmities of age. The church, at its meeting after his death, passed among others, the following resolution: "*Resolved*, that in the

death of this, the last of the seven original members of our church, we sustain the loss of a staunch defender of the truth, a faithful standard bearer in the ranks of Christ's followers, a constant attendant upon the ordinances and services of the church, and so long as God granted him health and strength, an active supporter of them, and a devoted Christian man. As such, we affectionately cherish his memory, feeling that his many Christian virtues are well worthy of our imitation."

MISS JUDITH PARSONS was for many years a teacher of a private school for young scholars, and lived in a small house* at the west end of what used to be the Town Hall. She was very active in the early history of the church, and a female prayer meeting was held in her house for years. Many are still living who were her pupils, and who have a lively recollection of their struggles with the mysteries of the "Shorter Catechism" every Friday afternoon. A portion of a journal kept by her gives the text of nearly every sermon she heard from 1830 to 1835, with the name and denomination of the preacher. She died in 1846, but her works still bear fruit.

MISS ELIZABETH J. STEVENS removed to Illinois in 1834, and died two years later.

MISS PAMELIA STACY married Mr. Philip Nowell, and in 1859, removed to Derry, N. H., where she died in 1875, leaving a legacy of two thousand dollars to this church, the income to be used in supporting the Gospel.

MRS. SARAH HARRADEN, wife of Jonathan, remained an active member of the church until she died, in 1863.

MRS. ANNA HARRADEN, sister of the above, wife of Andrew, was also an efficient helper until her death, in 1837.

The house in which the Harraden brothers lived is still standing on Elm street, and it is now, as then, noted for its hospitality to ministerial supplies. It was the home of Rev. C. S. Porter during his pastorate, and many meetings of conference and enquiry were held in the lower south-west room during his ministry.

It is a little remarkable that there were no meetings held for preaching by this little company until the church was organized, but after that, meetings were held whenever ministers could be se-

*The house was moved and is still standing on Washington St., near Pine.

cured. There was then no ministerial bureau and very few ministerial tramps, but the neighboring pastors supplied frequently and showed great sympathy for this little company of believers. The first meetings were held in the second story of the school-house that stood where the Collins school-house is now located. It was called Union Hall, and was the largest hall in the town at that time, and was used for town meetings, lectures and other public gatherings. For some reason the meetings were transferred to the room below in the east end of the building, Sept. 26, 1830, and continued there until the meeting-house was dedicated.

The first record of preaching that can be found was that of Rev. J. P. Cleaveland, pastor of Tabernacle Church, Salem, who preached April 18, 1830, from the words, "What mean ye by this service?" *Ex.*, XII: 26. "A day long to be remembered by this infant church," writes Miss Parsons in her journal.

Rev. Jedediah Clark Parmelee, then a student at Andover, spent his spring vacation, May, 1830, with this church. It was his first experience in preaching, and the people for the first time had the privilege of having pastoral work done among them. The few weeks Mr. Parmelee spent in Gloucester developed a strong attachment in him for the people, and he afterwards sent letters expressive of his sympathy and interest in their welfare. In one letter, he writes: "I am rejoiced to hear of the progress of things in Gloucester, and that a meeting-house is to be built. May God prosper the work. Then, though Sanballat the Horonite and Tobiah the Ammonite may laugh you to scorn and despise you, you can say, 'The God of heaven, He will prosper us; therefore we his servants will arise and build.' May God give you grace as a church to keep humble, to pray much, and to contend much with spiritual foes. You can not then fail of getting the victory, for the Captain of your salvation is mighty." Mr. Parmelee graduated the same year, 1830, was agent for the American Board one year, preached in Westfield, N. Y., Tallmadge, O., and died at Sandy Hill, N. Y., June 28, 1841.

Rev. Caleb Kimball began to supply this church June 20, 1830, and preached most of the time until October, 1831. His first sermon was from the text, "Except a man be born again, he can not see the kingdom of God," *John*, III: 3; his last was from the

words, "We pray you in Christ's stead, be ye reconciled to God," 2 *Cor.*, v : 20. All the texts he used indicate that he was a very devoted man, and did not shun to declare the whole counsel of God. Mr. Kimball was born in Ipswich, June 3, 1798, studied at Phillips Academy, Andover, and graduated at Dartmouth, 1826. He was a member one year of Andover Seminary in the class of 1829, but becoming almost entirely blind, he left the class, but continued to preach as he had opportunity. He was ordained as an evangelist in Barnstable in 1832, preached in Harwich two years, in Biddeford, Me., two years; was successful as an evangelist, and resided for many years at West Medway, where he died June 19, 1879, at the age of 81. He published eight volumes of religious books, some of which have passed their twentieth edition. The children where Mr. Kimball boarded when in Gloucester had occasion to remember him, because they were called upon to read to him the hymns and the passage of scripture before service, which he could then repeat from memory. During his ministry here, six were received into the church, three of them by profession.

In September, 1830, Mr. Kimball, becoming somewhat worn with his labors, made an exchange for several weeks with a seminary student who was to supply at Haverhill. That student was Rev. Thaddeus B. Hurlburt, who was afterward settled at the West, and who is still living at Upper Alton, Ill., the only living representative of the ministerial supplies in the early history of the church. Under date of Sept. 24, 1879, he writes that he remembers the church "as a devout little band, fully determined on maintaining the faith once delivered to the saints."

The church was admitted to the Essex South Conference, May 12, 1830. The first meeting to form a parish was held at the house of Deacon Parker, March 5, 1830, and the petition for a legal warrant to be issued by a justice of the peace was signed by thirteen persons, viz. :—Nathaniel Babson, Andrew Parker, Benaiah Titcomb, Ezekiel Harthorn, John R. Curtis, John Saunders, Jr., William Dexter, Jr., Ebenezer Parsons, Jr., John J. Parsons, Nehemiah Parsons, S. H. Nelson, John H. Wait and Nathaniel Saunders. These persons met the thirteenth of the same month, and organized under the name of "The Evangelical Society." Of these origi-

nal members of the society, only one is known to be living, Eben Parsons, who resides in the West Parish.

In Nov., 1830, the society appointed a committee to superintend the building of a meeting house, and chose Rev. David Jewett, of Sandy Bay, Rev. Robert Crowell, of Essex, Deacon Andrew Parker, Nathaniel Babson and Benaiah Titcomb, with Mr. Jewett as treasurer of the committee. The land formerly occupied by Josiah Haskell, the "tithing man," on the north-west corner of Middle and School streets, was bought for the society, and the frame for the house was raised May 26, 1831. The Gloucester *Telegraph* speaks of it as the thirteenth meeting-house in town, and says: "There is now no fear but all our people can be suited to whatever preaching they choose to sit under, except the Quakers, for whom we hope to see a building erecting in a short time, for we have recently had an accession of long faces made to our town." The house was fifty-five feet long, forty-two wide and twenty-one high, with gothic windows, tower and cupola mounted with a vane. There were two entrances from Middle street, with a long window between, which lighted both the vestibule and the gallery above. The interior was divided by two aisles with four rows of pews. The pulpit at the north end was a solid looking structure, "a sort of breastwork for theological artillery," reached by five or six steps at each end, with doors to shut the preacher in. It was painted white, and had a long seat in a recess, covered with a cushion. A large red velvet cushion with hanging tassels served the double purpose of holding the Bible and of quietly receiving the blows of impassioned eloquence. Pulpits in those days were built for such fiery speakers as John Knox, of whom it is said, "Er he haid done with his sermone, was sae active and vigorous, that he was like to ding the pulpit in blades and flie out of it." The church cost, says a writer* at that time, two thousand dollars, "four hundred was raised by the little band; the remainder is the fruit of Christian liberality. The house occupies a central position, and if God shall bless it, it will be blessed."

The house was dedicated Sept. 8, 1831, as one expressed

*Rev. Robert Crowell.

it, "To God the Father, God the Son and God the Holy Ghost." The sermon was by Rev. Brown Emerson, of Salem, from the text: "O Lord, revive thy work," *Ihab.*, III: 2. The prayer of dedication was by Rev. David Jewett, and is remembered as a prayer by which not simply the house was dedicated to the Father, Son and Holy Ghost, but all its walls, its pulpit, its pews, and everything pertaining to it. The address was by Rev. David Oliphant, of Beverly, who gave great encouragement to the little flock by the hopeful view he took of their condition and future prospects. The sacred music on the occasion was reported "of the first order, under the direction of Dr. Nichols, of Sandy Bay, and Mr. Choate, of Essex."

The first sermon preached in the house after its dedication was by Rev. George Cowles, of Danvers, from *Isa.*, XLII: 16: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight."

The success of this church in securing a house of worship was due mainly to Rev. Robert Crowell, of Essex, and Rev. David Jewett, of Sandy Bay, who were largely responsible for the cost of the building, and who advanced money to pay the workmen. "It was their united and earnest efforts," writes Rev. C. S. Porter,* the first pastor of this church, "aided by a few warm-hearted laymen, that called into being the Evangelical church at the Harbor, and at Lanesville. Many were their prayerful consultations, their journeys, often on foot, to raise funds in behalf of those Christian enterprises, and frequent their visitation to those places for the purpose of preaching, at first in school-houses, and of conversing in private with the people. These churches and that at West Gloucester are so many monuments to the zeal, wisdom and fidelity of these men, erected while they still lived, to perpetuate their memory on earth." "It was emphatically a labor of love," writes Rev. Wakefield Gale, the successor of Mr. Jewett, at Rockport, "which should never be overlooked or forgotten by the good people of Gloucester. It should ever have a prominent place in their hearts, and in their approaching celebration. Precious is the memory of these men, who took so active a

*Sketch of Dr. Crowell in History of Essex.

part in building up the waste places of Zion. Doubtless they now feel a much deeper interest than they did fifty years ago, and perhaps they will be present in spirit, as deeply-interested spectators of what shall be done at this semi-centennial of the church which they helped to establish."

The church and society thus provided with a place of worship, soon took measures to secure a pastor who should be sound in the doctrines. The society adopted the following standing rules at a special meeting held Jan. 14, 1832.

"*Resolved*, that as our design in association in this society was to enjoy Evangelical or Orthodox preaching, in distinction from Unitarianism, Universalism, Antinomianism, or whatever else may be contrary to sound doctrine, therefore, we will use our influence and endeavor to procure and support such preaching and no other.

Resolved, that in calling and settling over us a minister, we will adhere to the ancient usage of Congregational churches and societies in New England, viz., that the church shall take the lead in this business and the society, if they judge proper, concur, but that neither church nor society shall proceed to the settlement without the joint concurrence of both.

Resolved, that no person shall be admitted a member of this society without the approbation of the parish committee, and without subscribing his name to these resolutions, as a solemn obligation on his part that he will invariably adhere to them."

Rev. Charles S. Porter, born in Ashfield, Mass., Dec. 9, 1805, graduated at Amherst College in 1827, and at Andover Seminary Sept. 28, 1831, came at once to Gloucester, where he preached Oct. 2. His first introduction to the people was rather trying for him, for the trunk containing his parchments failed to put in an appearance before the Sabbath, but with characteristic confidence, he went into the pulpit and preached extempore from the words, "Lord, what wilt thou have me to do." The church immediately arranged for a four days' meeting, in which the neighboring ministers assisted, which resulted in quite an extensive revival, twenty-six uniting with the church on profession of faith during the following spring and summer. June 12, 1832, the church gave Mr. Porter a call, and he was ordained Aug. 1 of the same year. Dr. Lyman Beecher preached the sermon from *John*, xv: 5, "Without me ye can do nothing," the ordaining prayer was by Rev. Samuel Dana, of Marblehead, the charge was given by Rev. Brown Emerson, of Salem, the right hand by Rev. Edward J.

Fuller, of Chelsea, and Rev. J. P. Cleaveland, of Salem, made the address to the people. The concluding prayer was offered by Rev. Milton P. Braman, of Danvers, who is the only minister now living that engaged in the service of that day. The ordination services were held in the Universalist church, and in reference to this fact, the local paper says: "Though to us it appears a very singular event, we were pleased to hear that the use of a larger church was at their service. It is, however, the first instance of an Orthodox ordination taking place in an Universalist church."

Soon after his ordination, Mr. Porter took a vacation of two months, and his pulpit was supplied by the venerable Walter Harris, D. D., who had just closed a pastorate of forty-one years in Dunbarton, N. H., and who was a former pastor of several of the members of this church. It was through the influence of Dr. Harris that the present Ladies' Society was formed, to raise money toward the support of preaching.

Mr. Porter continued the pastor of this church until May 4, 1835, and did an efficient and successful work for the Master, fifty-one uniting with the church during his ministry.

The church early took strong ground on the temperance and Sabbath questions. In Dec., 1831, it voted "that, considering the vast amount of evil occasioned by the use of ardent spirits to the bodies and souls of men, and especially in view of the evils occasioned by it in the church, that we as members of this church abstain entirely from the use and traffic of the same."

At the same time, they voted unanimously to sign the following pledge in regard to the Sabbath: "Believing that all worldly business and traveling on the Christian Sabbath, excepting in cases of piety, necessity and mercy, all worldly visiting and amusements on that day, are contrary to the Divine will, and injurious to the social, civil and religious interests of men, we, the subscribers, agree that we will abstain from all such violations of the Sabbath, and that we will use our influence to persuade our own families and others to do the same."

That there was need of such votes is evident from a statement made at that time that there was in the village an "infidel society of one hundred and twenty-five members." An extract from the

local paper of the same year shows that something was done for temperance besides passing resolutions. It says that "the number of places in town where ardent spirits are sold, exclusive of taverners and victualers, is fifty-one, about one-fourth of what there was a few years since."

June 18, 1834, the society record reads: "Got up a bell to our meeting-house, which was given us by subscription." This bell, weighing 850 pounds, was procured through the earnest efforts of Mr. Porter, who was particular to secure one of a different tone and higher key than any other in town."

The action of the church in relation to a difficulty between the pastor and some of the members is worthy of record, as showing a successful way to dispose of the unpleasant results of church troubles. By the aid of Dr. Crowell and Rev. Mr. Jewett, the matter was adjusted so as to satisfy all parties, and the whole church voted by rising, "that the difficulties be here dropped, and that the person hereafter making them matter of conversation shall be considered as violating the peace of the church."

The years of Mr. Porter's ministry were years of trial and self-sacrifice for both pastor and people. Evangelical religion was not popular; they were in the minority, and were looked upon by many as intruders. Only a few were financially able to help carry on the enterprise. There were but six male members of the church and less than thirty belonging to the society. The nominal salary was six hundred dollars, but in 1833, only two hundred and twenty-seven dollars were paid by the people; the missionary society helped generously for those times, but when the pastor left, the parish acknowledged a gift from him of four hundred and fifty dollars, which was evidently the amount of the salary in arrears.

Mr. Porter is remembered as a man of commanding appearance in the pulpit, with a good voice and manner, and an excellent singer. His sermons are spoken of as solid rather than brilliant, more thoughtful than sensational; his aim seemed to be to win souls to Christ and to edify his hearers. He was regarded as an earnest and faithful pastor, and often served as his own sexton and chorister, ringing the bell, building the fire and pitching the tunes. He wore upon the street, with great dignity the people thought, a large circular cape with a long tassel thrown over the shoulder.

His affection for the people and their interest in him is shown by his subsequent visits and invitations to councils. He preached his farewell sermon May 3, 1835, and left the same week for New York city, where he was installed June 14, over the Second Avenue Presbyterian Church, and remained seven years. He was pastor in Utica, N. Y., three years, and in Plymouth, Mass., eight years. While there, he was spoken of as the leading minister of his association, and his church as the most prominent in the conference. He was in South Boston from February, 1854, to March 23, 1863, the last part of the time as pastor of the Church of the Unity, afterward called the E Street Congregational, which was organized through his instrumentality. After this, he had no permanent settlement, but preached occasionally as health and opportunity permitted. His last sermon* was preached in the pulpit of a former Sunday school boy, Rev. Mr. Freeman, of Haverstraw, N. Y., from the text, "Be ye holy, for I am holy." "A solemn stillness and awe pervaded the assembly, for all felt that they should see his face no more." He died at Boston, April 10, 1870. He married Miss Jane E. Fisk, of Cambridge, who died Dec. 7, 1843. He married Miss Louise Adams, of Derry, N. H., July 7, 1847, who died at West Medford, July 7, 1879, leaving two sons and a daughter.

After Mr. Porter's dismissal, Rev. George Cowles, of South Danvers, preached eight Sabbaths, and among the students who supplied was Mr. Christopher M. Nickels, who preached July 19 and Aug. 23. The church gave him a call with a salary of six hundred dollars, three hundred and fifty from the parish and the balance from the Home Missionary Society. He was ordained Sept. 29, 1835. Rev. William A. Stearns, of Cambridgeport, afterward President of Amherst College, preached the sermon, from *Isa.*, XLV : 21, "A just God and a Saviour." The ordaining prayer was offered by Rev. Brown Emerson, of Salem, and the charge given by Rev. Robert Crowell, of Essex. The right hand of fellowship was extended by Rev. Jonathan F. Stearns, a classmate of Mr. Nickels, who had just been settled at Newburyport, and who afterwards was a pastor with him in Newark, N. J. All of the

*Congregational Quarterly, Oct., 1874.

ministers of that council, held forty-four years ago, have passed away except Dr. Stearns, who has been pastor of the First Presbyterian Church in Newark since 1849.

Mr. Nickels' pastorate, covering almost thirteen years, was the longest, and, all things considered, the most successful of any with which the church has been blessed. During his ministry, one hundred and twenty united with the church, the parish was largely increased, and there was a great gain in financial strength. He evidently commended himself to the people from the beginning by his evangelical preaching, for we find that his first sermon as a candidate was on "total depravity," and his first sermon after his ordination was from the text, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," 1 *Peter*, iii: 15.

Mr. Nickels had a Bible class which met during the week, some of the time in what was called the Proprietors' school-house, which still stands on School street, at the head of Columbia. This class was continued for many years, and was often attended by fifty to seventy persons.

He had much with which to contend in the early part of his ministry in the financial weakness of the society. The meeting-house was still in the hands of the building committee, who held a deed of the whole property as security for the balance of the cost which was due them, and they were yet dependent on the Home Missionary Society for aid. In 1837, he gives expression to his feelings in these words: * "It is to be regretted that amid all the wonderful works of the Lord in behalf of the Evangelical church, there is neither skill nor power in the churches to remove the burden of a heavy debt which yet oppresses this church." But help soon came. A revival was experienced which brought into the church a large number, twenty-nine uniting at one time; the result was an increase of pecuniary strength, for in 1839, the building committee gave, through their attorney, a deed of the church property to the society, which indicates that the debt was paid.

At this time, there were seventy-five families reported as connect-

*Home Missionary.

ed with the congregation, fifty members of the parish, and one hundred and eighty in the Sunday School. But it is recorded, as a source of discouragement, that "the members who stand at the head of twenty-two of these families do not attend preaching nor aid in its support."

During this same year, 1839, there was a building put up by individuals on the land of the society in the rear of the church, the lower room of which was occupied by the church for a vestry, and the upper room was rented to classes in singing and select schools. This vestry was a great convenience to the people, and was used until the new church was built, when it was removed to Mason street, where it is now occupied as a dwelling house.

The next year, 1840, the society voted to do without missionary aid, and succeeded for that year, but did not throw off the yoke of bondage entirely until 1843.

In 1842, there was a tidal wave of temperance, which swept the town as never before. Mr. Nickels writes at the time : * "The temperance cause has made wonderful progress during the past six months. A large proportion of the venders have given up the business. The want of customers might be assigned the reason, if no other could be found. Nearly fifteen hundred have signed the total abstinence pledge." This was the Washingtonian movement, as it was called, and extended through New England, and was instrumental in accomplishing a wonderful reformation. It was more permanent in its results than some of the temperance movements of the present day, for the next year the pastor writes : "Temperance is still triumphant ; rum-selling shops seventeen in number are for the first time given up."

Through the earnest and self-denying efforts of Mr. Nickels, the church was induced to become independent of missionary aid in 1843. By a rule of the Home Missionary Society, the church could not receive help until it settled a pastor, so that the first aid was received in 1832, when three hundred dollars was appropriated. After that, it was aided every year except 1840 until 1844, the last appropriation of twenty-five dollars being received Dec. 29, 1843. The whole amount received for the twelve years was twenty-three hundred dollars, or a little less than two hundred a

*Home Missionary.

year. The benevolent record of this church the past fifteen years shows that the missionary help was well expended ; it has been returned many fold.

The salary of Mr. Nickels was increased to six hundred and fifty dollars in 1845, and there was every prospect that the next ten years of his pastorate would be most happy and prosperous. The church and society were thoroughly united in him, and there was an increase of spiritual and financial strength in the congregation which gave it power in the community. But the health of the pastor's wife was such that a change of climate was necessary, and he was dismissed June 21, 1848. The council, of which Rev. Brown Emerson was moderator, in advising the acceptance of the resignation, gave this expression to its views : " In coming to this conclusion, it is not without the conviction that the most painful duty is imposed upon us. Our confidence in our brother and regard for him would gladly retain him still within our ministerial circle, and we contemplate in this separation only the bidding of that Providence to the direction of which we should ever submit. To the churches in our ecclesiastical connection, we cordially recommend our brother as a faithful, devoted pastor, and a man approved of God, and wherever his steps may be directed or lot be ultimately cast, our prayer is that ' He that keepeth Israel ' would give him grace according to his day, and bless also them that are his. To the church thus bereft of their pastor, we tender our cordial sympathies, counting it at the same time matter of congratulation and of honor to yourselves that no rude dissensions have driven him from you, and that your relation has been so long continuous, harmonious and happy."

Mr. Nickels is represented as of medium height, with broad shoulders, a little stooping and somewhat stout. He married, within a year or more of his ordination, Miss Wilson of Connecticut, whose delicate health finally resulted in his removal from the Cape. He was born in Pemaquid, Me., Jan. 18, 1805, went to sea in his youth, and was converted and inspired with a desire to preach the Gospel when a mate of a vessel in the West Indies. He was graduated at Brown University in 1830, was principal of an academy in Haverhill two years, tutor at Brown University one year, and was graduated at Andover Seminary in

1835, taking for his theme on that occasion, "Sources of erroneous views of the Scriptures." Gloucester was his first parish and best loved. After his dismissal, he went to New Orleans as seamen's chaplain, founding there a Sailors' Home. He was pastor at Barre, Mass., from 1851 to 1856, but found the climate too severe for his wife, and took the pastorate of the Central Presbyterian Church in Newark, N. J., from 1856 to 1863, where his wife died. This was a great blow to his health and hopes, which resulted in his resignation. He traveled extensively in Europe and the East, remaining abroad for seven years with his only daughter, and then returned to Newark, and afterward residing at New London, Conn., where he died July 10, 1878, at the age of seventy-three years. An intimate friend and associate of his at Gloucester writes:—"The people of Gloucester are under a great debt of gratitude to that good man for his faithful and self-denying efforts. But for him, under God, I doubt if their church would have the commanding position it holds to-day." Another ministerial brother, who knew him well for years, writes: "He had all the leading qualifications and faithfully performed the various duties of a good minister of Jesus Christ. His sermons were of moderate length, thoroughly studied, and well arranged; his style was simple and easy, yet pure and classical. Some of his discourses were published, and are models of excellence. They indicate talent, learning and piety, together with good taste and judgment, showing that in this department of ministerial labor, he was a workman that need not be ashamed. If the church and society of which Mr. Nickels was pastor did not increase and prosper so much as might have been expected, it should be remembered that both the pastor and his people had to contend with peculiar difficulties and discouragements. The population of the place was of a mixed character and was very changeable. There existed also in the community a great variety of religious opinions and many injurious practices, which were of long standing and not easily resisted and overcome." Mr. Nickels was regarded as a fine classical scholar, receiving the degree of D. D. from his Alma Mater in 1858. As a man, he was independent, sincere, philanthropic and prayerful; as a pastor, he was social and sympathetic; as a preacher, he was exceedingly weighty and solemn.

In the memorial record adopted by the Presbytery of Newark on

the death of Dr. Nickels, the following are some of the expressions of affectionate appreciation: "In the removal by death of our beloved brother, the Rev. Christopher M. Nickels, D. D., this Presbytery, and especially the older members of it, who were closely connected with him for many years, have sustained a heavy loss and been touched with a very tender sorrow. He was a man of no ordinary excellence, quiet, unpretending, but ever vigilant, efficient and strong. He had a manly training, first in the rough experience of a sailor boy, wherein he rose through all the grades of promotion to the promise of the highest as soon as his years would permit, then intellectually, in one of the soundest and most approved of our colleges and the oldest and best equipped of our theological seminaries. As a theologian, he was thoughtful, inquiring, adherent, not fond of novelties, but ready to examine all forms and phases of truth, and accepting and availing himself of whatever new light might help him to complete and illustrate it. As a pastor, he was affectionate and assiduous, and as a preacher, he was evangelical, earnest, thorough-going and explicit. He was clear in his statements, often very happy in his illustrations, and in an eminent degree a Bible preacher. In all his transactions, public and private, he impressed himself upon you as a man thoroughly conscientious, and at the same time thoroughly in earnest. Although for many years separated from us by reason of his impaired health, which required him to live in a foreign land, the members of the Presbytery, as well as his former people, never ceased to regard him with the sincerest affection, and to welcome his occasional visits among them with the liveliest satisfaction. It was a pleasure and an honor to us all to have the name of such a man enrolled among us. And they who knew him well, heard that honored and beloved name repeated in the calling of the roll with the liveliest, fraternal emotions. They who knew him well will always cherish his memory."

During his last sickness, he was very patient and happy, speaking of death as freely as if it was a journey and he was going home. At one time, he said, "I know I am growing weaker and weaker, and can not live long, but it does not trouble me in the least. I have no fears for the future." He prayed that he might pass away without suffering, and his request was granted; though

conscious to the last, he "sweetly fell on sleep." The following lines were found in his Bible, in reference to which he had often said, "Those lines express my own feelings exactly."

"When time seems short and death is near,
And I am pressed with doubt and fear.
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Savior died for me.

"His name is Jesus, and he died
For guilty sinners crucified;
Content to die, that he might win
Their ransom from the death of sin;
No sinner *worse* than *I* can be,
Therefore I know, he died for me.

"If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone, I draw my breath,
Held up from everlasting death;
Yet, since I know his grace is free,
I know the Savior died for me."

Previous to the close of Dr. Nickels' pastorate, the expenses of the society had been paid by subscription, but in 1848, the society appointed assessors to assess and collect the salary. According to this arrangement, if, in the judgement of the committee, a man had the ability and interest to pay ten dollars for the support of preaching, he was "doomed" that amount, and this plan proved satisfactory for six years.

In Sept., 1848, Rev. Otis Curtis, of Milwaukee, Wis., a missionary agent, preached several Sabbaths, but as the church were not entirely unanimous, it was decided not to extend to him a call.

In Oct., Rev. James Aiken, of Hollis, N. H., preached, and after it was ascertained that if called, he would become a member of the church, he was invited to settle, and was installed Nov. 22, 1848. Rev. Charles S. Porter, then pastor at Plymouth, preached the sermon, taking for a subject, "The love of God to man as manifest in the gift of his Son," text, 1 *John*, iv: 7-11. The prayer of installation was offered by Rev. Samuel Worces-

ter, D. D., of Salem, the right hand was given by Rev. Edward Lawrence, of Marblehead, and the charge to the pastor by Rev. Brown Emerson. Mr. Aiken was a native of Goffstown, N. H., (Dartmouth, 1839, Union Seminary, 1842), and was ordained in Hollis, Aug. 30, 1843, where he was a successful pastor until his removal to Gloucester. His pastorate here was continued nearly four years, and was attended with religious interest and spiritual growth, twenty-four uniting with the church during that time. Mrs. Aiken was a very efficient Christian worker, and as a singer did much to promote that department of worship, both in the choir and social meetings. Mr. Aiken refers to one rather remarkable fact in his pastorate, that "for two years and four months, he attended only one funeral among the members of his congregation." He was dismissed Sept. 29, 1852, the council, of which Dr. Crowell was moderator, speaking of his ministry as having been "blessed among the people in the conversion of sinners and the edification of saints," and that as a "pastor, he had pursued a course of integrity and fidelity, of diligence in doing good, and of zeal for the glory of God and the salvation of men." Mr. Aiken was afterwards pastor in Putney, Vt., Hanover and Dracut, Mass., and now resides in very feeble health in Haverhill, N. H.

While the church was prospered spiritually during Mr. Aiken's ministry, its financial condition was a source of great discouragement. The meeting-house had been cheaply constructed, and was not large enough nor good enough in the estimation of many, and a debt of serious dimensions had been gradually accumulating, which threatened future trouble. In 1851, the society talked of enlarging the house by putting a new piece in the centre which would give an addition of sixteen pews, and went so far as to appoint a committee of repairs, with full power to complete the work, but after a long delay, it was decided, Aug. 9, 1853, to build a new house, and John W. Lowe, Gorham P. Low, Nathaniel Babson, Nathaniel Rogers and Deacon Jacob Bacon were chosen as a building committee, and were empowered "to build a new meeting-house of such size and cost as in their judgment will meet the wants and ability of the society."

Rev. J. Erskine Edwards, a graduate of Andover in 1835,

preached the first half of the year 1853, but declined a call to settle on account of ill health, and died at Longwood, Mass., April 3, 1873.

Mr. Junius L. Hatch (Amherst, 1849, and a student at Union Seminary one year) preached from June to December, when he was invited to settle, and was ordained and installed Jan. 26, 1854. Rev. Daniel Fitz, of Ipswich, was moderator of the council, and offered the prayer of ordination. Rev. Edward Beecher, D. D., of Boston, preached the sermon from *John*, xii: 31, 32, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." The exercises were held in the Baptist church and were three hours and a half in length.

The work of building the new church was pushed with great vigor. The old building was sold and removed to the north side of what is now called Mason street, where it was transformed into two commodious dwelling-houses. The vestry was also removed to the same street, where it was put to a similar use. The new house was dedicated March 22, 1855, the pastor preaching "a finished and elaborate discourse" from *Isa.*, iv: 5, "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all, the glory shall be a defence." The prayer of dedication was by Rev. H. D. Moore, of Portsmouth, who also preached to a large audience in the evening.

The building cost fourteen thousand dollars and was referred to at the time "as a beautiful structure, an ornament to the place, and reflecting much credit upon those who had made so great sacrifices for the sake of honoring God in his house." The following is a description given at the time in the *Gloucester Telegraph*: "The main building is sixty-five by forty-nine feet, with a projection in front for a vestibule and organ loft thirty by thirteen and a half feet, and with a vestry in the rear thirty by forty-two feet. The audience room is twenty-eight feet in height, and is lighted at each side by five double circular-headed windows, finished externally with rustics and glazed with tinted glass. The walls are blocked, the ceiling white, paneled in the form of a Greek cross, ornamented with ten circular rosettes through which the gaslight is admitted

with 'admirable effect. The entrance to the house is through a large and convenient vestibule, with a circular flight of steps on each side leading to the gallery, which is supplied with a fine toned organ, from the manufactory of Stephens & Jewett, of Boston. The floor of the church contains eighty circular slips, uniformly carpeted and cushioned. The pulpit platform is formed by four circular steps passing around its entire front, rising to the height of three feet, and is furnished with sofa and small stand before the preacher. From the platform rises a screen formed by five panels, with projecting arches supported by columns on which the entablature rests. Above the screen is a recess twelve feet deep by nineteen feet wide, ornamented with a moulded arch and keystone, similar to the recess of the organ loft. The outside finish of the house is in Romanesque style. On the roof of the vestibule stands a pedestal twenty feet square and sixteen high, with heavy base moulding surmounted by a suitable entablature and pediment. Rising from this is a bell tower twenty-eight feet high, supported at the corners by heavy buttresses, ornamented with carved acanthus leaves. On each of its sides is an arched opening formed by two Ionic columns, which support the arched entablature. Immediately above this is an arched pediment returning in upon the base of the spire, allowing sufficient space for a highly ornamented base. Above this rises an octagonal spire to the height of sixty-eight feet, ornamented with heavy mouldings and surmounted by a gilded Greek cross, making the entire height from the line of grading one hundred and fifty-three feet. The main entrance to the house is formed by a rustic arch, supported by two Doric columns, making the recess three feet in depth to the door."

Before the dedication of the house, there had arisen among a portion of the church considerable dissatisfaction in reference to the attitude of the pastor on the subject of amusements. This and other complaints resulted in the calling of a council May 28, 1855, consisting of fifteen churches, and including such men as Rev. A. L. Stone, D. D., Rev. Brown Emerson, D. D., Rev. Robert Crowell, D. D., and Rev. C. W. Wallace, D. D., of New Hampshire. Three reasons were stated to the council by the church for asking for a dissolution of the pastoral relation, "(1) the dissatisfaction of the church and society toward their pastor; (2)

the immoral and unchristian character of the sermons on amusements preached by him ; (3) disbelief of several articles of our faith." The council, after a patient and thorough investigation of the facts and circumstances, unanimously adopted the following result : "That we are constrained to believe that the difficulties in this church have been occasioned mainly by the pastor's indiscretions, especially in preaching two discourses on amusements, parts of which we regard as erroneous, unscriptural, and derogatory to the character of Christ, and that the degree and extent of the dissatisfaction are such that it would be for the interest of the cause of Christ in the community and the welfare of this church that the pastoral relation be dissolved. We therefore advise that the relation be dissolved, upon the acceptance of this result of the council by the church. In coming to this result, the council would express their deep sympathies with the church in their present trials, and would commend them to the grace of God, urging upon them the importance of studying those things that make for peace. It is also with unfeigned regret that the council feel compelled to say, in regard to the pastor, that until his views and feelings as exhibited in the discourses above alluded to and before the council are changed, we cannot recommend him to the churches as a safe and useful minister of the Gospel."

The dismissal of Mr. Hatch threatened for a time to make trouble. Quite a large number thought he had been ill-used by the church and council, and were disposed to help him establish another church and society, but wiser counsels prevailed, the plan was relinquished, and harmony restored. Mr. Hatch soon left town, and afterward withdrew from the denomination.

The church was without pastoral work until Jan., 1856, when Rev. Finlay Wallace, now of Liverpool, Eng., began to supply and remained until Sept. 20 of the same year. Rev. William C. Dickinson also supplied from Nov. 9, 1856, to Oct., 1857, refusing a call to settle on account of his health. Mr. Dickinson (Amherst College, 1848, Andover Seminary, 1853,) after leaving Gloucester preached at the West and was for some years Professor at Lake Forest University, Ill., and is now living in La Fayette, Ind. He writes : "We remember very distinctly and gratefully the rare kindness of the people, and how pleasant our stay with

them was made. We were impressed with the devotion and self-sacrificing spirit of many of the members."

April 28, 1858, the church was permitted to receive another pastor. Mr. Lysander Dickerman (Brown University, 1851, Andover, 1856,) was ordained and installed by advice of a council, of which Rev. J. P. Cleaveland, of Lowell, was moderator. Professor Austin Phelps, of Andover Theological Seminary, preached the sermon, text, *Rom.*, 7:5, "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." The ordaining prayer was by Rev. Wakefield Gale, of Rockport, and the right hand by Rev. David Bremner, also of Rockport. Mr. Dickerman continued pastor until Jan. 19, 1860, when he was dismissed by council and commended to the churches of Christ for his ability and success as a preacher and for his soundness in the faith, "for whom with the experience here gained, they anticipate a successful and happy ministry elsewhere." During Mr. Dickerman's pastorate, the church was prospered, spiritually revived and purified, and sixteen added to the membership. Mr. Dickerman was afterward settled at Weymouth Landing and Quincy, Ill., and is now preaching in California.

Rev. I. C. Thacher, a graduate of Union College and Yale Seminary, who had been a successful pastor at Mattapoisett, South Dennis and Middleboro, was installed as pastor April 26, 1860. Rev. J. P. Cleaveland, then of Lowell, was moderator of the council, and gave the charge to the pastor. The sermon was by Rev. Constantine Blodgett, D. D., of Pawtucket, R. I., from the words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," 2 *Tim.*, 11:15. The right hand of fellowship was given by Rev. I. E. Dwinell, of Salem, and the address to the people was by Rev. C. S. Porter, who also preached to his former people in the evening. Mr. Thacher's pastorate was a long, prosperous and happy one. During his ministry of ten years, one hundred and thirty-three were added to the church, fifty-five in one year, the largest addition in its history, and the membership was increased from about a hundred to one hundred and seventy-five. The church had also great financial prosperity. Much more was

given to charitable objects and more money was expended at home. During the war, large contributions were made to the Sanitary and Christian Commissions, and the congregation gave freely of its members to defend and preserve the union. Nearly if not quite thirty were enrolled in the army and navy, many of them never to return to home and friends.

In the winter of 1862-3, the people decided to annihilate a debt that had been for a long time a thorn in the flesh, and sixteen hundred and forty-eight dollars were raised, nine persons giving one hundred dollars each, six giving fifty and six giving twenty-five each, and one hundred and eighty-two dollars were contributed by the ladies, through the efforts of that faithful worker for the church, Miss Mary Low. By the generosity of one of the members of the church, the platform of the pulpit was changed to its present condition, and additional light secured from above.

The beautiful spire which had been regarded as such an ornament to the town was found to be unsafe, and May, 1865, was removed and the present form substituted. One year, a debt of a thousand dollars was reported, and it was paid at once by subscription. It was during this pastorate that the society began to feel a responsibility for the work done at both ends of the church, and appropriations were made for leading the choir and playing the organ. In 1869, through special efforts on the part of the society, many of the slips in the church were donated by the owners to the society, and from that time to the present, the running expenses have been paid by renting the slips and assessing a tax on those not owned by the society. The fact that the pastor was popular in the community is shown by the record that during his ministry, he was invited to attend twenty-one councils. He early identified himself with the temperance movement, and took great interest in the cause of education, and was a member of the School Committee for several years. He was dismissed Aug. 18, 1870, by a council, of which Rev. E. P. Tenney was moderator, who came to the result, "with profound regret, that the relation between pastor and people so long, so useful, and so happily sustained, should be now broken up." Mr. Thacher went immediately to the church in Wareham, where he did efficient service seven years, and is now pastor of the church at Lakeville.

For nearly a year, the church was without a pastor or regular supply. The first call of the church was extended to Rev. L. H. Blake, of Rowley, which was not accepted. Rev. Seth W. Segur, of Tallmadge, O., was installed June 14, 1871. Of this council, Rev. O. T. Lanphear, D. D., was moderator, and gave the address to the people, and Rev. Alexander McKenzie, of Cambridge, preached the sermon from the words, "Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries," 2 *Chron.*, xii: 8. The sermon was designed to show that the service of God is better for the individual, and better for the nation, than the service of man. The prayer of installation was by Rev. Geo. N. Anthony, of Peabody, and the right hand by Rev. L. H. Blake, of Rowley. Mr. Segur is spoken of by the people as a man of ardent piety, sound learning, and practical wisdom. He labored faithfully for the best interests of the church, and there was a good degree of spiritual prosperity, but he felt that he was not satisfying the people, and was therefore dismissed by council Feb. 13, 1873. Mr. Segur was a native of Chittenden, Vt., (Middlebury College, 1859, Andover Seminary, 1862,) and was settled first over the Congregational Church, Tallmadge, O. During his pastorate there of nine years, one hundred and thirty-four members were added to the church, and he was greatly beloved by the whole community. He was dismissed April 30, 1871, to accept his call to Gloucester. From this place, he went to West Medway, where he was installed May 7, 1873. While on a visit to Tallmadge, attending the semi-centennial of the church, he was taken sick, and died Sept. 24, 1875. A friend from Wisconsin writes* of him: "He was what he seemed to be, no airs, no assumption, no cant, but an humble, hearty, devoted, self-forgetting man of God, a good minister of Jesus Christ." Another who knew him well at West Medway says: "He was a man thoroughly loyal to his convictions, and however trying the ordeal, he trod the path of duty and aggressive faithfulness. His expression on one occasion was, 'I shall preach the truth, whatever may be the consequences.'" His successor at Tallmadge, who was with him when he died, writes: "I judge him to have been a man of moderate ability, but of full

*Congregational Quarterly, Jan., 1877.

devotion to his work and of ready talent. The most of his people were very warmly attached to him, loving him for his goodness and prudence. He died the death of the righteous and his memory is blessed."

June 22, 1873, Rev. F. B. Makepeace, a graduate of Hartford Seminary the same year, began to supply this church as acting pastor, and June 4, 1874, was installed. The sermon was preached by Rev. George H. Gould, D. D., of Worcester, from the words, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." The prayer of installation was offered by Rev. P. B. Davis, of Hyde Park, and the right hand given by Rev. W. H. Teel, of Lanesville. After laboring with this church nearly three years and a half, and giving himself with great enthusiasm to temperance and reform, he found it necessary on account of his health to seek a change of climate, and a council dismissed him Nov. 21, 1876. During his ministry, forty-seven united with the church, making the total membership one hundred and ninety-four, larger than at any previous time. The feelings of the church in reference to his resignation are expressed in this extract from the resolutions passed at the time: "*Resolved*, that his devotion to the work to which he had been called, and his earnest endeavor in it, merit our highest gratitude and esteem; *Resolved*, that having found in him a faithful servant of Christ, a devoted pastor, a kind and sympathetic friend, we heartily commend him to the churches, praying that the kind hand of God in whom he trusts may ever guide and protect him and his."

For two years after Mr. Makepeace left, the church was without a pastor. Rev. A. H. Quint, D. D., and Rev. J. O. Means, D. D., preached for some months, but both declined to settle.

Jan. 28, 1879, the present pastor was installed by council, of which Rev. I. C. Thacher was moderator, and made the address to the people. Rev. J. O. Means, D. D., preached the sermon, taking for a topic, The Unity of the Church, *John*, xvii: 21-23. Rev. C. C. McIntire, of Rockport, offered the prayer of installation, Rev. E. S. Atwood, of Salem, gave the charge, and Rev. D. S. Clark, of Salem, the right hand of fellowship.

During these fifty years, the church has made a good record in settling its nine ministers, instead of simply hiring them. It is

quite common to assert at the present day that men are not settled in the ministry, but are evangelists or acting pastors. But the changes in this church have been less than the average, and have been made with very little friction. Dr. Nickels remained twelve years and eight months, Mr. Segar one year and eight months, and the average pastorate, not including the present, has been very nearly five years.

During the half century, there have been added to the church four hundred and sixty-five, and the membership has been increased from the original seven to one hundred and eighty-eight.

The benevolent record of the church is a noble one. Though no statement can be found of the amount given from 1841 to 1858, more than a third of the whole time, yet there is reported no less than twenty-one thousand, five hundred and eight dollars as given for benevolence outside of the church. Considering the fact that the church had missionary aid for twelve years, it deserves the commendation, "well done."

For home work, there have been expended for repairs, salary and ordinary expenses during the past twenty years, over fifty thousand dollars. The largest salary ever paid was two thousand and the smallest six hundred dollars.

In the home work of the church, the Ladies' Society has been a very important auxiliary, having been at work ever since 1832. Of the original members, only two are known to be living, Miss Judith Saville and Mrs. Mary Swift. The ladies at first paid ten cents a month, and also gave their time in knitting nippers and sewing. They used to meet one evening each week, and for the double purpose of improving the mind and suppressing vain conversation, some one read to them from such books as "Life of James Taylor," "Nevin's Practical Thoughts" and the "Nature of Genuine Religion." For the ten years ending Dec., 1860, they earned an average of two hundred and seventy-one dollars each year. They sold one lot of nippers for one hundred and fifty-one dollars. In 1855, they realized from a fair four hundred and sixteen dollars, which was used in furnishing the new meeting-house. Since 1870, they have appropriated their earnings toward the purchase of a parsonage, and have already over two thousand dollars secured.

• The church has also received several legacies which are worthy of mention. That of Mrs. Nowell, of two thousand dollars, has been previously noticed. Miss Betsey Stevens left for a parsonage two hundred dollars, and Mr. Samuel Stevens left one hundred dollars for the Sunday School and the church poor. A communion service was given in 1843 by Deacon George L. Rogers, of Essex Street Church, Boston, and that was replaced in 1865 by another, costing one hundred dollars, from Capt. John L. and Mrs. Abigail Rogers. In 1867, the society acknowledged the gift of a parlor organ for the vestry from J. O. Procter, Esq. Through the efforts of this same public-spirited brother, a parish debt of several hundred dollars has been quietly paid by subscription within a few days, and the church and society enter upon their second half-century financially strong, and with great hopes of continued spiritual prosperity.

The record of church work cannot properly close without referring briefly to the service of song, and the noble array of earnest workers who have done so much to make the church what it is. We cannot repeat their names, but their influence is still echoed in many a heart and voice. In the earliest days of the church, singers occasionally came over from Rockport and gave their assistance. When Mr. Porter became pastor, he taught the children to sing, and for a time used to pitch the tunes on the Sabbath, and two ladies, Miss Pamela Frye and Miss Abby Webber, sat in the gallery for a choir. Mr. John Lovejoy is remembered as the first leader, and his successors have been, so far as can be ascertained, Jacob Bacon, Jonathan Wheeler, William Archer, Solomon Poole, Timothy Davis, Theodore Parsons, C. E. Swett, N. D. Cunningham and S. O. Saville. The bass viol and violins were early introduced, and the first reed instrument was a small melodeon, which could be set on a table or held in the lap, and was supplied with air by the elbow of the player. This was owned and played by Mr. Poole, who was an efficient leader and member of the choir for many years. Then a seraphine was bought, which did good service for a long time, and was afterwards transferred to the West Parish. The organ now in use was secured through the earnest efforts of Mr. Davis, and has proved a very efficient help in the service of song.

In reviewing the record of these fifty years, the evidence of growth, prosperity and power, the influence exerted in the community and the workers sent forth to other fields, the victories that have been achieved and the moral and spiritual results that have been accomplished, may we not say with deepest gratitude, "What hath God wrought?" No human wisdom or foresight could have anticipated or planned this wonderful success. No reliance on earthly resources could have led the founders of this church to arise and build, and no worldly compensations could have induced them to establish this church. That little band whose names you see above me were thoroughly consecrated to the Master's service, and when fully persuaded concerning the path of duty, their faith sustained them in every trying experience. That faith is left in our hands as a rich legacy; how shall we guard the sacred trust? It should kindle in our hearts a deeper love for the church and its work; it should inspire still greater faith in the promises of God; it should awaken an earnest purpose to devote more of our time and strength and gifts to the advancement of Christ's kingdom in our midst.

Taking up the figure with which we began, may not all our hearts apply the words of another to our beloved Gospel Ship,

"Sail on, O Union, strong and great;
 Humanity, with all its fears,
 With all its hopes of future years,
 Is hanging breathless on thy fate!
 We know what Master laid thy keel,
 What workmen wrought thy ribs of steel,
 Who made each mast, and sail, and rope,
 What anvils rang, what hammers beat,
 In what a forge and what a heat
 Were shaped the anchors of thy hope!
 In spite of rock and tempest's roar,
 In spite of false lights on the shore,
 Sail on, nor fear to breast the sea!
 Our hearts, our hopes, are all with thee;
 Our hearts, our hopes, our prayers, our tears,
 Our faith triumphant o'er our fears,
 Are all with thee,—are all with thee!"

MEMORANDA.

The Congregational Church and Society would willingly have foregone the rain which accompanied the celebration of their golden anniversary, but the church was born amid a storm of the elements, and there was no thought of putting off the jubilee, although the floods descended and the roads were in a wretched condition. Notwithstanding the storm, the house was well filled at its triple service, and although the skies were lowering outside, inside all was pleasant and joyous.

The church was finely decorated, under the immediate direction of Mrs. David Y. Tucker, ably assisted by Mrs. Fred. E. Ford, Mrs. David L. Davis and others. The gallery balustrade and organ were neatly trimmed with evergreen. The doors on each side of the platform were arched with evergreen, displaying the dates, 1829—1879. The front of the desk was trimmed with ferns and evergreen, shrouding the figures 50. A stand of plants in front, and baskets of rare exotics on either side of the platform, added much to the effect. But the most unique feature of the decorations was a network of evergreen in front of the pulpit recess, in which were arranged crowns, bearing the names of the seven founders of the church, beneath which hung a cross and the word "Welcome," arranged as follows :

| | | |
|-----------------|---------|-----------|
| | PARKER. | |
| STEVENS. | | BABSON. |
| | == | |
| PARSONS. | | STACY. |
| HARRADEN. | | HARRADEN. |
| W E L C O M E . | | |

The interest in the exercises continued unabated through the day and evening, and was greatly increased by the musical programme, which was well selected and finely rendered. The choir, under the leadership of Mr. S. Oliver Saville, consisted of Miss Hattie Cook, Miss Lucy A. Andrews, Miss Annie Hodgkins,

Mrs. John Cunningham, Miss Ella L. Procter, Miss Hattie Atkinson, Capt. N. D. Cunningham, Mr. S. P. Andrews and Mr. George H. Newell. Efficient aid was also volunteered by Miss Clara M. Loring, Mrs. David S. Presson, Miss Carrie A. Rust, Miss Bessie F. Dolliver, Dr. W. H. Pomeroy and Mr. John E. Clark. Mr. Wm. H. Alles presided at the organ, and Mr. George E. Revitt furnished cornet accompaniment and solos.

The morning session was devoted to the historical address by the pastor, Rev. F. G. Clark. The devotional exercises were conducted by the former pastors, Rev. F. B. Makepeace, of Champlain, N. Y., who read the Scriptures, and Rev. I. C. Thacher, of Lakeville, who offered prayer. At the close of the address, the audience were invited to dine at Procter Hall. The dinner was provided by the ladies of the society, and the three long tables, running the length of the hall, were loaded with the good things of life and were well patronized.

At two o'clock, the audience reassembled in the church, and after the solo, "In God we trust," by Mrs. Presson, and prayer by Rev. S. B. Andrews, of Lanesville, the President of the day, J. O. Procter, Esq., gave the address of welcome. This was followed by addresses from Rev. I. C. Thacher, Rev. O. T. Lauphear, D. D., of Beverly, delegate from the Essex South Conference of Churches, Rev. Geo. L. Gleason, who represented the Ministerial Associations, and Rev. Joseph B. Clark, of Jamaica Plain, the Secretary of the Mass. Home Missionary Society.

At the opening of the evening session, the choir sang "Strike the Cymbal," and Rev. N. Richardson, of Rockport, led in prayer. Rev. F. B. Makepeace made the first address, and was followed by Rev. Francis Parker, of Enfield, N. H., a son of the church and grandson of Deacon Parker, and Rev. D. N. Beach, of Wakefield, who was introduced as a son-in-law of the church. The greetings of the churches in the city were presented by Rev. John M. English, pastor of the Baptist church. Addresses were also made by C. E. Swett, Esq., of Winchester, and Josiah H. Hunt, A. M., principal of the Gloucester High School. During the evening Miss Loring sang very effectively, "The Lost Chord," and "Palm Branches." Letters were read from a former pastor, Rev. James Aiken, of Haverhill, N. H., and from Rev. J. O.

Means, D. D., of Boston. At the close of the literary exercises, many of the friends remained for a social reunion, which was greatly enjoyed.

The Sunday evening following the anniversary, the Sunday School observed its semi-centennial, which was largely attended and deeply interesting. The Superintendent, John Cunningham, gave a carefully prepared history of the school, and four of the former Superintendents, Deacon Jacob Bacon, Joseph O. Procter, N. H. Phillips and Deacon Peter D. Smith, made interesting addresses.

AFTERNOON.

ADDRESS OF WELCOME, JOSEPH O. PROCTER, Esq.

Past and Present Members of this Church and Society, Friends and Neighbors:—The Committee having these arrangements in charge have assigned to me the pleasant duty of extending to you, in behalf of the Church and Society, a cordial welcome. It is well, after the lapse of years, to set apart a time that we may review briefly the seasons that have passed and their record. Those events at the time they occurred were thought to be of little consequence, but as we look back on them from this standpoint, we see that they were the beginning of great results.

It is but fifty years since the seven persons, two males and five females, whose names appear before you, entered into covenant one with the other, and all with their God, and formed this branch of Christ's Church, of which we have been, and many of us are now, a part. The interesting review of the life and work of this Church, from its birth until now, has been ably set before you, in the address of our pastor.

We welcome on this occasion, those I see before me in such goodly numbers who have been connected with us, and have, by

their labors and influence, aided in bringing to pass the success that has been ours to enjoy.

We welcome those who have presided over us as the shepherd of the sheep. Especially do we welcome the pastor that spent ten years of his active ministerial life in our welfare, who was so faithful in presenting God's truth; whose preaching was so pungent, and from whose labors, with the blessing of God, such valuable fruit was borne, for from those who united with this church near the close of his ministry here have been and are now the most active workers ever connected with us.

We welcome those who represent our departed pastors.

We welcome those who have been permitted to present God's truth to us while we have been without a settled pastor.

We welcome those who were interested in our welfare during our early years, as neighboring pastors.

We welcome those who, while spending their early years with us, prepared themselves for the work of the ministry, and are now actively and successfully engaged in the service of the Master.

We welcome those who represent parents or relatives who, while living, were a part of us.

We welcome the representatives of the Conference, the Association, and the Home Missionary Society, with which we as a church and our pastors have been connected.

We welcome the pastors of our neighboring churches and our friends who have come in to spend a few hours with us.

And, again, I bid you *all* a hearty welcome, and trust that the occasion will call to your mind many thoughts and remembrances of the past, to which you will feel free to give expression, and we have occasion to rejoice and be glad that we are permitted to engage in and listen to these services. And may we realize more fully in the future than we have in the past, the value of the priceless blessings our Heavenly Father hath bestowed upon us.

ADDRESS, REV. I. C. THACHER.

It gave me pleasure inexpressible to listen to the details of this beautiful and timely welcoming address. It is an occasion of great thoughtfulness to those of us who are here. The suggestive remarks in the address in reference to the past and present and future should claim a moment's consideration.

I have somewhere seen it stated that time is an unaccountable thing. It is an immeasurable thing. The very breaths that we are drawing in this house to-day are part in the present, part in the future. So of the history of things that have passed on—part in the past, part in the present, part in the future. I think it was Livy, or some other man as wise, who made the declaration, "He that does not remember history remains a child." I felt that most keenly as I sat and listened to that greatest *savant* of education and literature, theology and Christianity, in this land of our fathers, in the Old South church yesterday. When that man went back and scholastically considered the points and theories and principles that agitate the world, I saw how important it was that he who defines truth, liberty, morality and Christianity should be a man of history. He would have been as weak as a straw, he would have had no power to have stood before that enlightened and cultivated congregation, speaking, as he did, by the hour, riveting that intelligent audience by his relation of the fundamental principles of God's attributes, of His moral character, of God's church, of the influence of God's church upon the world, except as he had been a man that had read history, that remembered what he had read, and could so put the several factors together that go to make up the grand, great sum as to hold the attention of that diverse, æsthetical, moral and Christian audience. I was almost as forcibly impressed with this truth, when I listened to your pastor's address this morning, so complete, so minute, so scholastic. He that does not remember history remains a child.

Yesterday, to-day and forever is one of the grandest and most instructive declarations made in that word of God, and applicable on this present occasion also. Who was Jesus Christ? When

was his birth announced? Where was he born? Where is he? What is he to-day? Before the morning stars sang together, or the sons of God shouted for joy, He was in the Kingdom of his Father, as He has been since and will be evermore, the same yesterday, to-day and forever. That grand character, in connection with his parentage, culminates in that declaration as it does not in connection with any living man, from Adam to the present time.

Hope is always looking forward. In all our poetry — profane, literary, historical, religious — it is represented as looking forward. We are saying evermore in our prayers, give us this day our daily bread, having reference more particularly to what He is to bestow upon us as we pass on toward the deep, dark river of eternity. Hope, it is a sentiment, there is no instruction in it. You go back into history, and you have data, you have characters, you have principles; out of these data, characters, principles, you build hope.

It is said of the seven wise philosophers that at a banquet, the question arose, what is the thing that abides continually? And after due deliberation, the declaration was made, by universal consent, it is hope, because when a man has nothing else, he has hope. There is a fallacy in that scholastic declaration uttered by the wise men, except as I have history to bear it out. The scientist, the evolutionist, this is their basis. This is where they need to be watched. The man that is acquainted with history in any department of life, he is prepared to meet them in their several stages, and on their own ground. Hope itself, therefore, is simply a sentiment, and there is no truth in it.

There is another thought that occurs to my mind in connection with looking back and considering the past and the present. It rebukes our egotism. Now a man, of course not the women, the men of the generations that are passing are remarkably egotistic. It is I. It is me. I am waiting for some great event to occur, when I will stir the world and overturn things. I will do some great thing. There have been just such men as you ever since Adam, but they have never overturned the world. Go back into the past, and see what men like you have done, and what they have failed to do, and mark you the cause of that failure. In your own strength, you have simply a sentiment. You

are a sort of sentimental being. The graves that are great — God be praised there are such in our land, there are such here in the old rolling ocean — what makes them great? They were not men of hope only, they were men of principles founded on knowledge, on facts. Their souls delighted to consider prayerfully the record of the past. And God Almighty, through the grace of the gospel, made them men worthy of the age in which they dwelt and toiled, whether upon the land or on the sea. And these are the graves that are honored. The graves of the wicked, the memory thereof will be forgotten and rot.

Livy, I think it was, was right. Not to remember history is to remain a child. And this is one reason why the world is full of great walking babies to-day. They have not got out of their swaddling clothes. The reason is, they abuse the minds God has given them, seeking for fancy, craving for food that will destroy their true mental, moral, Christian appetite.

If I mistake not, it is this sentiment that has gathered us together to-day. It is this church of God, celebrating its golden wedding. It is fifty years since they came into communion and into personal relation with one another and with Christ, the Head of the Church. And this is why the present members of this church, with their beloved pastor, said, let us ask in our friends and brethren, and ask of the days that are past.

And what is the response? What is it? The historical address, to which we have listened, has given us the key-note of what the response is. We have no disposition whatever to feel otherwise than kindly in our hearts in touching upon it.

What made this an Evangelical Church? What is the reason that one religion is not just as good as another? They used to ask me that question when I was a pastor in Gloucester. Our Catholic friends over here on the hill have the most expensive structure, the most elaborate in the city. I don't know but they have the largest congregation. What is the reason their religion is not just as good as your religion? Why are you so particular in regard to your religion? Why not have a little more liberality? I wish you had heard Rev. Joseph Cook, yesterday, answer that question. I feel at liberty to use his name here; it is not invidious. What sort of schools have we? What sort of intel-

lectual training do we give our children? What sort of moral, spiritual, intellectual training? Then, he says, look at Spain! look at Italy! and he enumerated a number of the families of mankind, considered in their governmental relations. Look into them, he said, as into a glass. Then turn back the page of history and see what produced the result. Then you ask me, as an intelligent man, as a father with children to rear, why one religion is not just as good as another, why one species of counsel, one kind of education, is not just as good as another. Well, it takes the sap right out of a man, an honest reply does, just exactly as the egotism is taken out of a man when he looks back to past history. There is my image there. They were constituted just as I am constituted. They failed exactly as I am going to fail, unless I tack ship and stand on the other tack, because they were fundamentally wrong. It is a question between a religion fundamentally wrong, and one fundamentally right. I think there is the cause of the difference. You ask me why one religion is not as good as another. Go back to history, and read the answer. The man, whether modern or ancient, that denies the divinity of the Lord Jesus Christ, saying the human and divine are not combined, is mistaken. Without that combination, without that incarnation, without the development of that principle, there could be no salvation for lost men, and God be true to his character.

Who is God? What is He? Does he love truth? What is truth? Is there any truth aside from God? No! The revelation, then, he has made is a revelation of truth. He has revealed this glorious fact, that Christ Jesus came into the world to save sinners, as Paul says, and every other man who feels the power of sin at the foot of the cross says, of whom I am chief. Being renewed by God's power, of his spirit, he comes with close, sweet contact in sympathy, in aim, in purpose, with the great Jehovah, the Father of his spirit, the maker of his body, the benefactor of his life. Then they are one, even as the husband and wife are one, that beautiful symbol given in the Word to illustrate the unity of God and man.

Then you ask why one religion is not as good as another. Why did not the seven whose names we honor remain in the old hive over there? That good man, Deacon Parker, was uneducated,

unlearned in books and the sciences, but he knew the Bible. He knew the Bible in two senses. He had read it understandingly, he had mentally appropriated its fundamental points, and then he knew it from the heart. He loved it. He loved the truth as it is in Christ Jesus. It fed his soul. I have seen him sit just about there [pointing to the Parker pew] and weep like a child under some simple effort of your humble servant in trying to impress upon this congregation the importance of accepting salvation by Christ, according to the eternal purpose of God in Jesus Christ from the foundation of the world. The sovereignty of God! how it would touch that man's soul. And so it touches my soul. I loved to preach it when I was here, and so I love to preach it to-day. Here I love to stand, and aim my humble battery at everything I can that opposes itself to the gospel of Jesus Christ as revealed to the Romans, and as culminating throughout the vast world in which you dwell. Go and preach this gospel, says Jesus Christ, go and preach it to every creature under the heavens. Though the world has been waiting and waiting, through its want of faith; though the Church of Christ has been waiting, from want of faith, for the fulfillment of this truth, yet, blessed be God, the horizon is lighting up; there are brighter signs to-day than ever before of the evangelization of this world through the economy of the gospel in Jesus Christ.

Take this church to illustrate this point, if you please. Fifty years ago, the consecrated seven whose names we read laid down their lives for it. They were persecuted. They were beset. They were perplexed continually. And these things had not entirely disappeared when I came here. They were a good deal like a speckled bird in the wilderness. The old Orthodox church, over there, men said; men came in and would say, why, this is the old Orthodox church; we don't want to stay here. Well, let that go. The simple point is this. What has been the result of the labors of these seven, beginning over there, for these fifty years? It was indicated in the report to-day. This brings us back to the standpoint. He that does not remember history will remain a child.

I thank God for the day that we see. I thank Him for the rain He sends to-day. Some one has said it is just like the day

the church was organized. Well, that is a kind of wise arrangement, perhaps, of Providence. And my reply to such propositions is, it is the little drops of water and the great drops of God's providence that fall upon us, as they used to fall during the ten years I was with you. I can go along through these pews here and indicate what providential event occurred in that family, and that family. Where is that gray-headed man, that strong man, intellectually, socially, and in every way? Where is he? Where is that mother, that godly, exemplary mother? Where is that beautiful flower of the family? You had one right here, next door to you. I was there not long ago. One of the most beautiful creatures I have laid eyes upon in this sinful world, beautiful in form, her eye as clear as a seraph's, showing every indication of true greatness and womanly grandeur and loveliness. But she has gone. The mark was upon her even then. I said to the mother, when it rains let it rain. Whether it be the little drops of water that come tinkling down close over this desk, or whether they come in these blighting events of His providence.

Now there is just one simple point, my friends, in this matter of looking back. You tell me these things are old, as old as Paul or Abraham; that these are old doctrines. Why don't you talk about the old rocks and the old sky and the old stars? Are they not old, too? There is a curious sort of fascination about this sort of talk. It is put beautifully in the finest-written magazine articles, by the most æsthetical writers of the day. My brother, don't you suppose God loves now just what He did before man was made? I think so. Don't you suppose He hates the same thing He always hated? Yes. There is one thing God cannot change, says Aristotle, and that is yesterday. That is past. It is a fact. The Almighty cannot change it. There is something, then, that is better than noble resolves, it is deeds that are done for God. They cannot be changed. God cannot change them. Man cannot change them. What a basis we have to rest on, as individuals, as a church of God. I do not wonder the beautiful declaration is made that the gates of hell shall never prevail against the elect of God, the chosen in Christ Jesus. This is the reason, they that love Me I love. They that love Me I have loved before the foundation of the world. Nothing shall take them out of My

hand. I will keep them in the way of everlasting life, for I love them. The query for me is, as an individual for whom God has made this provision, how have I repaid it? Finding then the conditions natural, simple as the snubcap that rests upon me, I will fly to Him even as the bird to the window from the covert or the storm in its wrath. It is good sense. It is true philosophy. It is God's gospel. Then you ask me what is the difference between one religion and another. Look back fifty years. Where do our friends from whom we came out stand? I ask the question with all courtesy and in all kindness. Many of them I loved when here. I carry them about in my memory to-day. Where are they to-day as a power in the community for righteousness, for truth and salvation? The question will answer itself.

God give you wisdom, therefore, members of this church, and my beloved brother pastor. Keep your eye over your shoulder. Do not be ashamed to look back. Men say, Mr. Thacher, you are beyond the dead level of fifty; you are an old man; it is natural enough for you to look back. Would to God that you were in this regard like me, some simple things excepted. Hold on to the grand, immutable, unchangeable things of God as revealed in science and history. Every development made by every scientist, while he thinks it is tearing down the kingdom of God, is working most nobly for the upbuilding of His kingdom. The man that understands history and philosophy, and reads his Bible, and communes with God, sees this. You young members of the church, it touched my heart when my brother, in the address of welcome, said you whom I left as babes here, ten years ago, were maintaining your integrity as Christian soldiers, and doing valiantly under the Captain of your salvation. Do not be afraid of looking back. When taunted of being slow and old-fogyish, keep your eye on principle. Do not give too much credence to that sentiment, hope. By itself, it is of no value. May God bless you. When you come to celebrate the centennial of this church, Deacon Bacon and myself and others will be up there, participating with you, in the higher, sweeter, more glorious enjoyments, where we shall study history to all eternity, with an eye clear and a heart single to the glory of God, and we shall be satisfied when we see him face to face.

ADDRESS, REV. O. T. LANPHEAR, D. D.

It has been said that love is omnipresent, where it is founded upon truth, and it binds together all those who love the truth, wherever they may dwell. They may labor in separate fields, and far remote from each other, and yet their hearts are bound together by this principle. So that they who love Christ and serve him here, in this city, feel a glow of pleasure when they hear of the success of the ministers of Christ, over across the sea, East or West, because their hearts are bound together in one common interest. And we may apply to the fellowship which is founded on this love of the truth, the lines which were composed for a very different purpose, showing that the true principle has no limits in its influence,

“ No pent-up Utica contracts our powers,
For the whole boundless universe is ours.”

This applies to Christian love, and this was what came out in the claim of that last utterance of your former pastor, by which he spoke of fifty years to come, and pictured himself and friends, passed on to unite with that part of the family of Christ in heaven, and yet continuing to sympathize with that part of the family that lives and labors on the earth, as pictured by the apostle himself. It is because of this fellowship of love, as John philosophically puts it, more beautiful than any poet, “Our fellowship is with the Father and with His Son.”

It gives me great pleasure therefore to speak for a few moments of the fellowship by which this church is connected with the Essex South Conference. This morning, this old church was spoken of as a Christian ship. I come for a brief moment to speak of the relation of that ship to the thirty-two others in this Conference, having the same sails, moving by the same inspiration, having run up at the mast-head the same flag. Twenty-one of these ships were formed before yours was launched, and eleven of them have been launched since.

The Conference as now organized came into being but a little before the organization of this church, namely in 1827. But then, fellowship existed here prior to the organization. There was the

Essex South Association of Congregational Ministers, which has held its existence from 1717. And beyond that association was christian, fraternal love, binding together the ministers and the churches of the colonies, and thence down to the present hour, so that christian love is no recent form, put in motion by organization. It does not exist as the result of organized institutions, but is itself an everlasting, all-powerful principle. It gives birth to institutions and organizations, to fellowship in the churches of Christ, and holds them in their orbits as the law of gravitation holds far-off Sirius in its orbit, and controls every other planet, star and sun as well.

The history of this Conference carries us back to the early times in the history of the colony. If I recollect right, the Tabernacle church in Salem was the first organized in this Conference, in 1629, two hundred years before the organization of this church. The First church in Lynn came next, organized in 1632. Then followed the church in Wenham, in 1644, and so onward, with no very long interval between them, were the churches organized one after another. The last church but one organized preceding this was in 1755:

I wish here to speak of the remarkable fact in history, of great significance when we learn the causes that led to it, that from 1755 to 1829, a period of seventy-four years, there was but one church organized in this Conference. That was the Dane Street church of Beverly, organized in 1802, going out from a Unitarian body, the old church having become Unitarian, and passing through struggles similar to those encountered by this church. It is the church of which I am to-day proud to be called the pastor, which took its position in the line early in the history of that great movement for the truth, twenty-seven years before this church was organized.

Let us consider a moment that space of seventy-four years. How came it? It was in that period when that cold chill was wafted over from the mother country, born in part of Arminianism and in part of Socinianism, which crossed the water and undertook to defeat the truth, as held by the Puritans, even as Arminian subtlety in the British Court undertook to defeat Puritanism in the old country. In 1629, when the first church in this Con-

ference was organized in Salem, Charles I. being king, called into his service as his counsellors those noted Arminians, Laud, Neal and Montague, for the purpose of putting down all those things in the kingdom which had arisen by virtue of Puritan instruction and doctrine. The result was, as you know, that in a few years Charles I. lost his head at Whitehall, and a reaction came, and Puritanism gained the ascendancy, to lose it again in the Restoration. Out of these times, Socinianism concocted over the water the scheme to send here her emissaries, who sought by artifice and intrigue to bring false doctrines into these churches and uproot the doctrine our fathers came here to establish. As in this case, there was your sainted PARKER, and others, who stood up in resistance to it, ready to leave the church, ready to sacrifice property and social standing to stand for the truth; so in Beverly, there were the DIKES, and the TRASKS, and the LOWES, and the LOVETTS, and others, ready to leave property and standing and influence, and give their lives and their sacred honor and their property, rather than bow down to any such influence; you know the history all over the State.

How has progress for the truth been carried on? I am speaking of the force of fellowship; the comfort which these saints found in fellowship with each other in the truth. They had a good basis of truth to stand upon, and therefore felt the power of affection linking their hearts with each other in Jesus Christ. They stood strong and prevailed. Their watchword was Christian fellowship in Christ. As compared with that, we remember the watchword of those people who came over here to turn Puritan teaching aside. Their watchword was toleration. What is the difference between fellowship and toleration? What said toleration? You Puritans are too bigoted. Can't you allow men to believe what they please? Deacon Parker, we don't preach the divinity of Christ, but you can tolerate us. You need not move out. But, say these men, such toleration is contrary to the fellowship of the truth as it is in Jesus, as we hold it. We have fellowship one with another.

What has been the course of toleration? Those who moved upon the Puritan party, calling them bigots, because they would not tolerate what seemed to be very small departures from the

truth, have been called upon to tolerate again and again, step after step, till toleration as it is practiced to-day among that class has carried them down from that comparatively high point occupied by Channing to the low place of materialism.

That is just what our fathers said at the commencement of toleration. If we begin to tolerate, we do not know where we shall stop. We will not tolerate any. With Paul, they cried, "If any man preach any other doctrine, let him be accursed." There our fathers took their stand. That is why the doctrines they owned here half a century ago, the love of the truth, as broad, as strong, as true as when this church was first founded, has gone on here for the last fifty years. That is why the other party has gone on like a ship unmoored, without tackle, without guidance. They say so themselves.

So here are these ships, twenty-one of them launched before your goodly ship, eleven of them since. Men may tell about its being the only mission of Unitarian churches to secure toleration, and that the time has come when this mission has ceased, because toleration has come among the Orthodox churches. But it is only with the eyes of egotism that they can see any such impression made upon the old doctrine. It stands where it stood two hundred and fifty years ago, when they launched that good ship in Salem, where it will stand when you have completed your century, or two centuries, if you maintain this fellowship for the truth, which is a fellowship with God the Father and with the Son, because the affection which holds the good ship to the throne of God by that line of fellowship is like a ship whose anchor flukes take hold of the immortal rocks.

Let this occasion inspire you and inspire us to sail onward, though there be stormy seas that beat about the ship, as we sail onward, nearing the haven of eternal rest. Presently, one after another, these good ships, freighted with Christian truth, Christian love, Christian doctrine and Christian power, shall land in that beautiful haven of rest where there are no more storms.

ADDRESS, REV. GEORGE L. GLEASON.

Brethren and Fathers:—It is very befitting that Dr. Lanhew should present the salutation of the churches, both because he is venerable in years, and has long been eminent in the churches in this vicinity. There is also a degree of fitness in my speaking in behalf of the Ministerial Associations, not so much because I am venerable in years, or can eloquently present their salutations, as that I have been for some years acquainted with the ministers of this vicinity. I have known four generations of ministers connected with this church. When I came to Manchester, nearly eleven years ago, Brother Thacher, keen, pungent, sometimes caustic as a preacher, was your pastor. He seemed to me then like a venerable man, and I looked up to him with a great deal of reverence and awe. I thought as I listened to his addresses that he wielded a heavy shillalah; sometimes it seemed almost a bludgeon. I feared he would at times hit the wrong head, but he was sure to hit. I came to love him as a brother and look up to him as a father. The time came when he felt called to go out from you. I thought then that he ran before he was sent, and I don't know as I have changed my mind. Then followed the genial, upright, devoted Segur. He came from a country church, where he had passed a most successful ministry. I think you did not quite understand him, and he did not quite understand you. His pastorate was a short one, and he has gone up to his reward. You remember him with affection and esteem. There are two churches, at least, that hold his memory as fragrant as precious ointment. He was a noble, devoted, Christian man. Had he remained here long enough, he would doubtless have adjusted himself to the work, and would have left a record here equal to that made in other places. Then followed the scholarly, earnest, faithful Makepeace. He came here directly from the seminary, without experience, and did for you a good work, when his health called him to go elsewhere. Now the mantle of the great Shepherd has fallen upon the broad shoulders of our beloved brother Clark, and if the noble address he has given this morning is a sample of what he is to do for you in the future, you have found the man for whom you have been

'waiting and praying during these years. God bless you in this new relation.

I wish in behalf of those whom I represent to-day to say that we as a body of Christian ministers believe in the truth of God's word. We believe that the gospel of Jesus Christ is the power of God and the wisdom of God unto salvation. I think the ministers in this vicinity were never more sound in the faith than at the present time. We believe the time has gone by when we are called upon to apologize for the truth, or to defend it. It is not our work to adjust it to science or philosophy. It is ours to proclaim and promulgate it. It is the truth that is to do its work. Dr. Lanphear has told you that there is a drifting towards the truth on the part of those who claim to be liberal in faith. I believe this is true. Men do not want negations. The heart craves the truth. If we put Christ before men, I believe that they will see Him to be the chief among ten thousand and the one altogether lovely. They will embrace and love Him. It seems to me the ministers of Massachusetts never were more loyal to the truth, or proclaimed it more faithfully, than at the present time. Again, we believe in the ordinary means of grace, in the preached word, in family instruction, in the Sabbath School. We rejoice that more time and attention are given to religious teaching than in former years. This is a prophecy of good. Not only children, but adults are to become more familiar with God's word. We believe also in the social means of grace, and in the activity of the laity as efficient instruments in building up the churches.

We believe in a permanent ministry. In looking back into past history—I remember something of the history of these churches—you have had two pastorates comparatively long, that of Dr. Nickels and that of our reverend brother who is here to-day. I remember that glorious golden harvest which you received, the result of the faithful preaching of our beloved brother. Parson Jewett, of Rockport, did a work that will abide. Dr. Crowell, of Essex, Dr. Abbott, of Beverly—the predecessor of Dr. Lanphear—they are the names I hear mentioned. It is not the birds of passage which work for our churches in this regard, the popular ministers who create a sensation for a little time and then move on; it is those who devote themselves to the service of the ministry, not preach-

ing themselves, not seeking to draw attention to themselves, but preaching Christ, following him through evil report as well as good, whose work abides.

And then we believe, finally, in looking to the great Head of the church for success. Not to men, not to institutions, not to measures, but to God. You remember the church at Corinth was composed of a great diversity of elements. I suppose the church in Gloucester is not a very homogeneous church. It is natural that you should be composed of persons of differing tastes, different attainments and different views. It was so in Corinth. There were the Romans who believed in democracy. There were the Greeks, who were men of culture, of refinement and of philosophy—they wanted a minister who would come to them speaking words of eloquence and wisdom. There were the Jews, who believed in forms and ceremonials. Some were for Paul, some for Apollos, some for Cephas, and some for Christ. Paul, in writing to that church, said, "I have planted, Apollos watered, but God gave the increase." It seems to me, more than anything else, we need to realize as churches and ministers, that it is God who gives the increase. And my brother here may preach like a Paul or an Apollos, he may be faithful in every good work, and yet if he and you do not look to the great Head of the church you will not have permanent increase. I verily believe, brethren and fathers, that you have entered upon a period of prosperity which is to be large and permanent. God grant that the spirit may be poured upon you in large measure, and that you may go forth beautiful as Tirzah, comely as Jerusalem and terrible as an army with banners.

ADDRESS, REV. JOSEPH B. CLARK.

You have seen something of the pride of the old nurse when she meets one of her grown-up children; how very apt she is to assume that all his manliness and strength are the direct result of her early nurture and training. I find myself here to represent the old nurse of this church. On the day you were born, fifty years ago,

the Massachusetts Home Missionary Society was in her middle life, thirty-three years old. In the providence of God, this infant in the household of our faith fell into her hands. I am glad you are not ashamed to confess the fact. I feel a little badly, sometimes, to find a church sensitive at being reminded that it ever received the benefactions of this society. I protest against this feeling, and against the erroneous view out of which such a feeling springs, that the appropriations of the Home Missionary Society are gifts of charity. They are not charity, save in the highest and holiest sense of that word, never in the common and odious sense. The strong churches feel bound to come to the help of the weak, not merely because they are weak, but for their own protection and self-defence. The strong and the weak together are members of one body, and the eye cannot say to the hand, I have no need of thee, neither the head to the feet, I have no need of you. Every member is needed for the building up of the Body of Christ.

If, then, you are not ashamed of our help, we are not ashamed of you and your record. I was casting up the accounts, to learn, not your obligations to us, but ours to you. You were twelve years under our care, receiving from us \$2,300, but you have contributed to our treasury, in all, about \$3,500. "Does it pay," it is sometimes asked, "to help the weak churches of Massachusetts?" Let business men answer that question from your own record, with \$2,300 on the debit side with us, and \$3,500 on the credit side. On the lowest possible plane, treating the question only as a money question, it has paid, and if we have done you any good by lending a few hundred dollars, which you have returned with interest, we are glad of it, and none the poorer.

You have done well to elevate the names of the seven founders to this place of honor. But I observe that only two of them are men and five are women. Brother Thacher is right when he says "we men are egotists." We call things "ours." What right have we to call this church "our church?" Look at the record, at the start, five women and two men. Two years later, the church had grown to forty-one females and only five males, and ten years after the start, while the men had reached *thirteen*, the women had increased to *sixty-seven*. Your male members in the beginning were *two* in five. In ten years from the beginning, they were only

one in five, and yet we call the church our church. Men and brethren, let us acknowledge our obligations to Christian women. Churches do not begin to understand yet how much they owe to the mothers and sisters and daughters in Israel. The two original male founders of this church could never have succeeded alone. It was the larger body of Christian women at their side, strengthening their hands and swelling the volume of their prayers, who saved the church. Our Lord himself has taught, by His own example, the necessity as well as good policy of employing women's aid in the building up of the church. It is full of significance that when He visited Samaria on purpose to plant His church in that place, He first despatched His disciples to buy bread, and when they were gone, He met the woman at the well. He convinced her of the truth of Christianity, He commissioned her to bring her husband to His feet, He made her His chief minister in Samaria, and finally left it on record for the world to read, that many of the Samaritans believed on Him "for the saying of the woman." We do well to study this holy strategy of the Master — and you have done well to imitate it. Let us magnify the power of woman's help in the church. The woman needs to render it; the church dies without it.

I must not forget that I rose to speak for the Massachusetts Home Missionary Society. The last year has been one of unequalled disaster. After eighty-three years of honorable dealing with the churches, it has been made the victim of a dishonest treasurer. The disaster was appalling and shook the hearts of our stoutest friends, but I am here to say, after the wreck is cleared, that the old society is not dead and can not afford yet to die. The whole effect of the calamity is measured by the falling off of a few thousand dollars in the first ten months of the year, as compared with the corresponding months of 1878, and that waste is already stopped. No stronger proof could be given of the firm hold of the cause of this society upon the Christian hearts of this Commonwealth. Let no friend waver in his confidence, nor borrow fear or trouble on our account. Dark days and narrow straits beset the history of both churches and benevolent societies. But the plans of God and the march of His kingdom are always forward.

I thank you, brethren, for the privilege of saying these words. Fifty years hence, we shall not be here to celebrate the centennial of this church — not many of us. But two things will be represented here. I believe it, because I believe the truth of this Word and its assured triumph. One thing will be the Old Harbor church and parish, that will be here fifty years hence. The other will be the Massachusetts Home Missionary Society — the one a hundred years old, the other one hundred and thirty-three. God bless them both!

EVENING.

ADDRESS, REV. F. BARROWS MAKEPEACE.

Mr. Makepeace said he esteemed it a very kind providence that had made it possible for him to come back to Gloucester twice during the three years that had passed since he was dismissed from this pastorate. It had been delightful to him to look into the old faces and renew friendships so precious to him. He enjoyed seeing the face of the grand old ocean again; meeting with friends belonging to the other churches, — Mr. Corliss, Deacon Garland, and others whom he saw present, and seeing many who had no distinct religious belief, but who sympathized with all earnest work. He congratulated the pastor on being called to this city, founded on a rock, washed by the daily tides, a city that if it once loves a man, loves him forever; on being called to the pastorate of what might fairly be considered the leading church of Gloucester, as shown by the test of disinterested benevolence. What church on Cape Ann, said he, has done more for humanity, at home and abroad? Not any one church, not any two churches on Cape Ann.

The speaker alluded briefly to the thoughts suggested by the flight of time, the changes effected during the past fifty years, the harvest summers passed by, the heads turned white, and the march of progress. As a citizen of this great land, where so much has

been wrought, he could not regret the flight of time, nor is there any reason to regret it as we look at this church, grown from seven to something like two hundred.

In closing, Mr. Makepeace spoke of the pleasant relations existing between himself and his people during his pastorate here; of the friendships he formed in the community; of the generosity of the people and the many manifestations of their love, — the welcome they gave their young pastor, the kindness with which they received his bride, their gifts when they commenced housekeeping, and the presents which greeted the advent of their first-born. He alluded to the exciting scenes of the "red ribbon days;" to the union of effort in that labor of love; to the establishment of a memorial service for lost fishermen, which he thought ought to be continued; to his pastoral labors here, and to the importance of the preached word. My love for you and yours for me, he said, have led me to hold you in precious remembrance, though I have seen blessings many since I left here. Fifty years hence, when you meet to celebrate your centennial, it may be true that Deacon Bacon and Brother Thatcher have gone up yonder to look down on you from a better and purer stand-point, but I shall not. I shall be here, and I will come. And if for any reason in the world I cannot come, I will send Walter. And if Walter cannot come, I will send Walter's Walter.

ADDRESS, REV. FRANCIS PARKER.

Mr. Parker was introduced as a grandson of our late Deacon Parker, and a son of this church. There are two tendencies, he said, in the mind of man; one is to look on things around us which we behold by the natural eye, and to rise from that to something higher. We are animals; we feed like animals; we have all the passions of animals. But we do not stop there; we have the power to analyze and rearrange and combine facts around us, and reason from the lower to the higher. The other tendency is to take the mind, elevated above matter, and bring it down to matter, as the musician and artist put their ideas into tangible forms. But there is a tendency by which we rise above mere

facts to that which is ideal, more real than mere facts. This faculty which makes real to us that which cannot be touched or seen is the power of faith. I speak of this for this simple reason. My dear old grandfather loved this church. It will be unnecessary for me to repeat the history your pastor has so ably presented. I used to talk with him very often about the inward motives that led him to come out with the six others and form this church. Now I say it was the reality, the vividness of that power in him, that led him to do it; that inspired him and gave him the power. I know he had his faults, as you have yours, and I have mine. But he had this inward power. Those who stand here to-day as the representatives of the cause and the truths embodied in this church need the same positive conception and conviction of the truths which armed and strengthened its founders.

Mr. Parker closed by indulging in reminiscences connected with his childhood's connection with the church and Sabbath school, and said he hoped his grandfather's God would be his God, his grandfather's Saviour his Saviour, and that he might prove true to Him till he should be called away, as his grandfather had been before him.

ADDRESS, CHARLES E. SWETT, ESQ.

Mr. Swett indulged in some reminiscences appropriate to the occasion, which were greeted with frequent applause. He spoke of the reasons which made the church especially dear to him; and of his pleasant relations with the High School and the community generally. His relations with the church, he said, were varied and always pleasant, from the pastor and people, the Sabbath school and choir, down to the janitor. It does me good, he said, to look up toward the source of the beautiful music we have listened to to-night. In imagination, I have looked up there a great many times. We used to have some jolly times in that choir. One secret of the harmony of the choir was that one man had been the leader for over twenty-five years — one of the noblest specimens of manhood I ever met. Mr. Poole always stood by the choir, and the choir stood by him nobly. I can see the

array that used ever to be there. Miss Rebecca was always with us, ready to aid us, till some one appreciated her more highly than we did, she thought, and took her away. There used to be Jo Jo, and Miss Ella, and Miss Lucy, and some others whom I do not see now. And Capt. Cunningham, one of the grandest of men, always ready to stand by the choir. When at rehearsals things used to seem to go wrong, and we were disposed to be disheartened, he would say, "Brother Swett, to-morrow morning this is going to go just right," and it always did go just right.

Another broad-shouldered fellow, large enough to fill two chairs, was there. Sometimes he would nod a little in sermon time, but he was always awake when it came to singing; always ready with his person, there was enough of that with a little to spare, always ready with his voice. Then there came in with us a ruddy-faced, merry-eyed, laughing, genial young man, I tell you we all liked him, always so ready — well, you have him still, and I know you appreciate him. Another one used to come in once in a while in the evening. John, his name was; he did not sing very much, but he always had an opinion. He had another purpose in coming; he had some friends he liked to see safely home. He knew what fine sidewalks you used to have in those days. I hear you have got some better ones now, but they are not in the vicinity of the depot. When I landed from the cars to-night, I mistrusted the new depot was built where it was low tide, and if a fellow stepped off, his first thought was that there was no bottom to it.

Mr. Swett alluded to his pleasant remembrances of the Sabbath school, and the invariable petition of the Superintendent that God would bless those absent, walking up and down the earth, who had gone out from the school, and said we need always to keep in our minds and prayers those who have gone out from us.

ADDRESS, JOSIAH H. HUNT, A. M.

Mr. Hunt said he spoke as an adopted son of the church. However untrue and unfaithful he might have been to the church, the church had been true and faithful to him. The day when he

came to Gloucester to take up his residence, a stormy Saturday in March, 1872, he was met at the depot by a good brother who asked him if he was the gentleman who was going to preach at the Congregational church the next day. The following day he attended the services here. He went into the prayer meeting, and was warmly welcomed. He remembered the cordial grasp of the hand, the words of comfort and cheer, which made him feel at home. The charge had been brought against Congregationalists that they were unsocial and unsympathetic, but his experience with this church had shown just the opposite to be true here. One thing in particular, he said, had impressed him in connection with this church—the large-hearted benevolence which characterized it. If he were called upon to write a motto to correctly interpret the motives of the men and women belonging to this church, he would write upon the walls, “We live not for ourselves alone.” Wendell Phillips has said, when half a dozen earnest, devoted men meet together, devoted to a great principle, there is the beginning of a revolution. From what our eyes have seen and our ears heard, we know that when seven devoted men and women come together, devoted to the service of God, there is the beginning of a church, not in name merely, but in fact. As we look up to those names written there and consider what they did, we must feel that they builded better than they knew. It is for us, the men and women of this church, to consecrate ourselves anew to carry on the work they so nobly began.

Mr. Hunt closed with an earnest appeal for faithful and united efforts to bring into the house of God those who know not God, and advance the cause of righteousness in this place.

ADDRESS, REV. JOHN M. ENGLISH.

Mr. English said it was with exceeding appropriateness that he had been invited to represent the sister churches in these exercises. He claimed in two lines historical connection with Congregationalism—as represented in this church. The historical address showed that Brown University, that grand old Baptist institution, has fur-

nished two pastors to this church, and he was a graduate of Brown. This was one connection. And when he came to Gloucester, an inexperienced young man, he used to walk a good deal, and on one of his tramps was recognized and accosted at the Head of the Harbor by Deacon Parker, from whom he afterwards received many a word of encouragement. But he had a still more vital connection with Congregationalism in Gloucester. Mention was made in the morning of a house on Elm street that was a home of great hospitality to ministerial supplies. When he came to Gloucester, he was not exactly a supply, yet he needed some place where hospitality was tendered, and he stopped nearly two years at the Harraden house on Elm street. They were good Congregationalists, and he did not believe they were any worse for having him there. There having entered into the spirit of hospitality, fragrant and abundant, I assure you, said the speaker, that I can bring you from my heart, a word of congratulation from your sister churches. I feel, of course, that you would rather hear from those more intimately connected with you than I am, yet I can say with the utmost sincerity, you have had no speaker who can say from the depths of his heart any more truthfully than I can, God speed to this church.

Mr. English spoke eloquently of the unwritten history of the church, the deep currents of spiritual force that can never be put by pen upon paper, the elements that after all are the elements of power in Christian organization. He also spoke of the mother as the character-forming element in the family, and of woman and her power in church work. The church of Christ that is true to God, he said in conclusion, shall be fairer than the moon, shall be clearer than the sun, and more terrible than an army with banners. Let us be true to the church and to Christ, and God will give us victory and glory and salvation at last.

ADDRESS, REV. DAVID N. BEACH.

Mr. Beach was introduced as a son-in-law of the church. He said the day had been a day of retrospection, of looking into the past. The value of history, and its power in taking the conceit

out of a man, had been shown with rare power, and the fact demonstrated that truth is the thing worthy to be followed. He had proposed, if the time had allowed, to speak upon a line of kindred thought, and show how the Bible filled out that thought ; how God had been with his people in all ages. Our doctrine is a doctrine of facts. Now these sainted ones who have been in our minds to-day, came out not because they believed in ideas or opinions, but because they believed in facts and principles running through history. There was nothing greater and nothing less back of it than—“My Father worketh hitherto, and I work.” Nothing has given me abounding zeal for my Master like the history of the church of God.

When Bismark was lately in correspondence with the late Pope, the latter was able to refer to a precedent in the history of the church a thousand years ago. “My predecessor of a thousand years ago” did thus and so. What government, what history, what power can go back to such a precedent? And yet a thousand years, it is nothing. The history of the church of God goes back three and four thousand years. And it has a history back even beyond that. And these churches, the body of Jesus Christ, are going down through all the ages. How can you help giving of your time and money and prayers and influence, as these sainted ones of blessed memory did, for the Everlasting Father, the Savior and Sanctifier. Religion, a history of facts, God that worketh hitherto, and the Son that works, and we who are to work, this is the sentiment I would bring to you.

LETTERS.

FITCHBURG, November, 1879.

REV. MR. CLARK: *Dear Brother*,—I have received invitations from yourself and others to be present at the semi-centennial celebration of the church of which you are pastor, and to participate in the exercises thereof. On many accounts I desire to be with you on the occasion ; but such is the state of my health that this desire cannot be gratified.

It may be expected that I write, giving some account of the church during the period of my pastorate; for this also I am incapacitated. I can only assure the people of your charge of my abiding interest in them. Hoping that the approaching celebration may prove both interesting and profitable to all concerned, I subscribe myself,

Fraternally yours,

J. AIKEN.

BOSTON HIGHLANDS, Nov. 15, 1879.

My Dear Mr. Clark:—I find, unexpectedly, that necessary preparations for leaving on a journey Wednesday morning will deprive me of the pleasure of being with you Tuesday afternoon. I am sure you will have an inspiring and joyful celebration of the great anniversary. May the Lord Himself, the Great Shepherd of the sheep, who walks in the midst of the golden candlesticks, manifest His presence while you are commemorating His mercies in the past, and grant you greater mercies in the years to come.

With best wishes to the dear friends at Gloucester, and with many prayers for your own success as the minister of the Lord Jesus,

Very truly yours,

J. O. MEANS.

LAFAYETTE, INDIANA, Nov. 12, 1879.

Dear Brethren:—It would afford me very great pleasure to comply with your kind invitation to be present at the approaching celebration of the fiftieth anniversary of the organization of your church. It will, however, be impossible for me to be with you, and I must content myself with this brief expression of my desire to be remembered on the occasion as having still a sincere and tender interest in the beloved church to which it was my privilege to minister for a short period twenty-two years ago. Your letter awakened delightful recollections of friendships formed then with dear brethren and sisters, of whom some have since gone to their rest, but others of whom remain to still serve the cause to which they were so faithful at that time. No church was ever blessed with more earnest, self-sacrificing and devoted members than were many whom we so well remember as active then in its support.

I trust that the same spirit of fidelity characterizes it now as then, and will increasingly distinguish its second half century of existence; that it will ever remain strong in the defence of the gospel of our Lord; and that it may always enjoy great spiritual prosperity.

Again regretting that I cannot join with your people in so interesting and delightful a reunion as this promises to be, and thanking you for your kind invitation, I remain, with the warmest fraternal esteem and love,

Yours in Christ,

WM. C. DICKINSON.

EASTHAMPTON, MASS., October, 1879.

REV. F. G. CLARK,

Dear Sir:—I am pleased to know that you are proposing to observe the semi-centennial of the Congregational church at Gloucester, believing that it will be interesting and useful to many. Every true church of Christ is an institution of paramount value. He has placed it as a seal on His heart and a seal on His arm. To it He says, as he said to His first disciples, "Ye are the salt of the earth," "Ye are the light of the world." Special interest attaches to the church now under our notice, because of the moral and religious state of things where and when it was formed, and on account of its subsequent history. During the fifty years of its existence, it has been a blessing, not only to many individuals, but to the community where it is located. It has been a benefit to all the other churches with which it has been in fellowship. It has helped the friends of morality and religion in their aims and efforts to restrain intemperance and other prevailing vices, and to promote "whatever things are true, honest, just, pure, lovely and of good report." By its prayers and influence, it has done not a little to benefit many in their temporal as well as their spiritual interests. Beyond all doubt, hundreds of persons, perhaps thousands, have in some way come under the influence of which I speak, and have thereby been made wiser, better and happier in all the relations and conditions of life. Never till the great Revealing Day can any of us know how much good has been accomplished or will yet be accomplished for individuals, or for society at large, through

influences emanating from the church now under our particular notice. God grant that it may be blessed and prospered in the future more than it has been in the past. For many years to come, may it stand as a lighthouse on our Atlantic coast, to cheer, guide and save bewildered seamen, who but for it would be lost. Happy they who shall have any part in the accomplishment of such beneficial results. From considerations like those above alluded to, I have ever felt an interest in this church, and this interest has been increased by the fact that so many members of the church of which I was pastor at Rockport, became, from time to time, members of this. Some of these persons I now have distinctly in mind. They were active, consistent and useful Christians, both before and after they left us. They were also my supporters and personal friends. As such, they will not soon be forgotten by me.

You ask if I had any acquaintance with Deacon Babson or Deacon Parker. My acquaintance with the first named of these men was very limited, and not very great with the latter. But from what I did know of them personally, and from what I learned of them through others, I ever had the impression that they were loved and respected by the church and were deemed worthy of the office they held in it, that they conformed in a pleasing degree to what is required of deacons in the third chapter of Paul's First Epistle to Timothy, and in other parts of the New Testament scriptures.

I have quite a pleasant recollection of some other members of the same church, both of men and of women. They will not soon be forgotten by their Christian friends and associates. Some of them, perhaps most of them, have already gone to be with and like their glorified Redeemer forever. Others still remain a little longer in this world, to labor and pray for the upbuilding of His kingdom and the salvation of their fellow men; and then, if they are faithful to the end, they will pass away, to be recognized as God's precious jewels, and to shine as stars in the firmament of heaven through all the period of their immortal existence. May the number be greatly multiplied who shall possess the character and share largely in the happiness of those to whom I have now referred.

Respectfully and truly yours,

WAKEFIELD GALE.

SKETCH OF THE SUNDAY SCHOOL.

JOHN CUNNINGHAM.

This school was organized in 1829, in "Union Hall," then located on High street, and now standing on Commercial street, and used by Maddocks & Co. as a sail-loft and store-house. The first teachers were Miss Mary Holmes, Miss Sarah Cushing and Miss Abigail Webber, and there were twenty-five scholars. The school met at noon. In 1831, the school reported thirty-six scholars; in 1832, fifty scholars; in 1835, seventy; and in 1838, including Bible class and mission schools at Fresh Water Cove and Apple Row, 275. The mission schools were sustained by Deacon Bacon, Squire Nash and Mrs. G. P. Low.

The first man to have charge of the school was Rev. Charles S. Porter, the first pastor of the church. During his pastorate, a Sunday school concert was held in Miss Judith Parsons' house on Middle street. Mr. Porter wrote a hymn and made some remarks for the occasion.

Miss Parsons kept a day school, and all her scholars were taught the "Shorter Catechism" Friday afternoons. Some of her pupils are now living, and bear testimony to her vigorous manner of conducting the school. She was evidently a firm believer in the "heroic method of treatment" of offenders for sins committed. The culprit was likely to realize to the fullest extent that "the way of the transgressor is hard." She always kept in store a supply of pepper sauce, for the benefit of those unfortunates who let slip from their lips the unguarded lie or word of profanity.

After Mr. Porter, came Jonathan Wheeler, and he was followed by Deacon Bacon in 1836.

During Mr. Nickels' pastorate, Sunday school concerts were

held in the Lancaster building, now standing on the corner of Short and Main streets, then standing where Deacon Garland's house now stands on Middle street.

Dr. Joseph Reynolds and Judge Joshua P. Trask served as superintendents for a short time, and Deacon Bacon again took charge of the school, which post he held in all twenty-five years.

In 1856, the school was saddened by the loss at sea of two young men who had been connected with it, Samuel, son of Deacon Bacon, and Charles E., son of Mr. Stephen Low Davis, who were, during the month of June, lost overboard from the ship "John Gilpin," on a voyage to San Francisco. It was Samuel Bacon's first voyage, and Charles E. Davis was third officer of the ship. Both were young men, well known in the community, and the local papers of that day speak of them as young men of fine promise.

In 1861, came the "War of the Rebellion," and this school, like all others in the North, had its representatives in the army, some of whom never returned, but gave their lives for their country. Among these were two young men who had been active and zealous workers in the school and its missions, George H. Crockett and Asaph S. Haskell, both members of the 23d Regiment, Massachusetts Volunteers. Young Crockett died of fever at Newbern, N. C., April 21, 1862, and Haskell at Morehead City, Sept. 29, 1864, of yellow fever, having served his country faithfully three years. They were young men of more than ordinary promise, and their early death carried sorrow to many hearts in the entire community. Theirs were lives worthy of imitation, and they have entered into their reward.

In 1870, the school, by vote of the church granting them power to make choice of their own officers, organized with the election of Joseph O. Procter as superintendent; N. H. Phillips, assistant superintendent; John Cunningham, secretary and treasurer; Nathaniel Babson, librarian; David L. Davis, Sylvester Cunningham, Fred. E. Ford and Charles M. Thacher, assistant librarians.

Deacon Bacon, who now retired from the superintendency which he had held so long, was one of the most faithful and devoted superintendents the school has ever had, and left it

in good condition when he withdrew. The church and school manifested their appreciation of his services by presenting him with a suitable testimonial.

Mr. Procter was superintendent in 1871, 1873, 1874 and 1875, having previously served the school as secretary and treasurer eight years, and librarian for two years. He was the first to keep a record of the school. His administration was marked with energy and thoroughness, and he left the school stronger than he found it.

Mr. N. H. Phillips was superintendent in 1872, and although he served but one year, he gave his earnest and hearty service, and the collections of the school for this year for library books and expenses were the largest in its history. Declining to serve another year, he was succeeded by Mr. Procter.

Deacon Peter D. Smith was chosen superintendent in 1876, Mr. Procter being relieved at his own request. Deacon Smith served for one year in a faithful and acceptable manner, but declined a re-election on account of his absence from the city during the summer months.

In 1877, the present superintendent began his duties.

In December of the same year, the school by vote asked the church to take it back under its direct charge, which request was granted, and it is now, as it should be, in care of the church.

Singing has always been an important part of the service in Sunday school. Among the organists and choristers who have served the school are Rebecca J. Poole, Mrs. C. E. Swett, Eva Tappan, Lucy Tappan, Willie Poole, S. O. Saville, Wm. Darton, and our present chorister, Miss Ella L. Procter. The first librarian of record is Mr. J. O. Procter, followed by Isaac R. Trask, John H. Munsey, Wm. H. Jordan, David L. Davis, Gustavus Babson, Jr., Nathaniel Babson, J. O. Procter, Jr., and Fred. Pearce. The library is in good condition and contains about 900 volumes.

The total collections from 1863 to January 1, 1879, have been \$2122.00. Of this amount, there has been paid out for charity, \$758.26; for library books and papers, \$1069.73; and for other expenses, \$256.05.

The membership of the school is 320. It has not grown largely

in the last twenty years, but there has been a great and good work done in all this time. There have been additions to the church from the school from time to time, the largest at any one time being twenty-five, in 1870. It has sent out two ministers, Rev. J. L. R. Trask, of Holyoke, Mass., and Rev. Francis Parker, of Enfield, N. H.

Of the 299 members of the school when Mr. Procter began his record in 1862, but 17 are now members. Fifty years ago, there were but few Sunday schools in Massachusetts; now in this state there are 360,000 scholars and 60,000 teachers.

We have now reached the end of the first fifty years of this school's work, and you may ask what has been done. The written record is indeed short, but who can say what its unwritten history may reveal in that "morning of the resurrection" when they shall come from the East and from the West, from the North and from the South, and shall sit down in the Kingdom.

Evangelical Congregational Church, 1879.

Pastor — Rev. Frank G. Clark.

Deacons — Jacob Bacon, Peter D. Smith, John J. Pew, Alexander Pettigrew.

Deaconesses — Mrs. Laura R. Hunt, Mrs. Mary P. Tucker, Mrs. Betsey Pearce, Mrs. Elizabeth D. Allen.

Church Clerk — Joseph O. Procter.

Church Treasurer — John K. Dustin, Jr.

Chorister — S. Oliver Saville.

Organists — Bessie F. Dolliver, Wm. H. Alles.

PARISH OFFICERS.

Parish Clerk — John Cunningham.

Parish Collector and Treasurer — John Gott.

Parish Committee — Nathaniel Babson, Solomon Poole, N. D. Cunningham, Wm. H. Haskell, Albert Dodge.

Auditing Committee — James T. Seaver, David L. Davis.

SUNDAY SCHOOL OFFICERS.

Superintendent — John Cunningham.

Secretary and Treasurer — David L. Davis.

Chorister and Organist — Miss Ella L. Procter.

Librarian and Assistants — Fred. A. Pearce, Wm. T. Cunningham, Theodore Overbeck, Lewis Duclow, Charles Overbeck.

Membership, Nov. 19, 1879.

IN CHRONOLOGICAL ORDER.

| | |
|------------------------|-----------------------|
| Mrs. Hannah Parsons | Mrs. Ann M. Low |
| “ Sarah Tarr | “ Mary E. Branch |
| “ Louisa Tarr | “ Mary (Card) Shaw |
| Judith P. Saville | Samuel Hodgkins |
| Mrs. Ann R. Davis | Mrs. Martha Hodgkins |
| Mary Low | “ Helen Menezes |
| Caroline Nash | “ Eliza (Somes) Leach |
| Jacob Bacon | Sally Low |
| Elizabeth Nash | Mrs. Lydia A. Sanborn |
| John Parker | Mary Pearson |
| Mrs. Mary Swift | Mary A. Harraden |
| “ Emily Nash | Abby B. Brown |
| “ Susan S. Babson | Mrs. Mary P. Tucker |
| Sarah W. Harraden | “ Martha A. Blanchard |
| Rachel Davis | “ Lydia Hawson |
| Lonson D. Nash | Joseph O. Procter |
| Mrs. Emily Bacon | Abby A. Watkins |
| “ Eliza Brown | John A. Winning |
| Nehemiah D. Cunningham | Mrs. Mary Winning |
| Catherine Stacy | “ Mary E. Marshall |
| Mrs. Mary Haskell | “ Mary J. Parkhurst |
| Sally Stanwood | “ Hannah M. Tappan |
| Solomon Poole | “ Lucy A. Procter |
| Mrs. Rebecca Poole | Stephen P. Andrews |
| “ Louisa Wilson | Mrs. Lydia D. Andrews |
| “ Sarah Hodgkins | Maria R. Babson |

| | |
|--------------------------|--------------------------|
| Mrs. Angaretta Crowell | Frederic E. Ford |
| “ Elizabeth D. Smith | Stephen Oliver Saville |
| “ Elizabeth D. Seaver | Elijah D. Blanchard |
| William J. Tarr | Mrs. Lydia T. Elwell |
| Jurgen C. Overbeck | Frederic White |
| Mrs. Maria Overbeck | Lewis E. Nickerson |
| “ Almira Pushee | Mrs. Bessie M. Nickerson |
| “ Sarah Ellery | Eliza Dodge |
| “ Ann E. Walen | John J. Pew |
| “ Emeline T. Duclow | Mrs. Lucy C. Pew |
| “ Sarah J. Tarr | “ Frances M. Ward |
| “ Georgiana Parsons | Joseph O. Procter, Jr. |
| Humphrey L. Calder | Nathaniel Babson |
| Mrs. Joanna Eldridge | Gorham P. Low |
| “ Maria L. Phillips | Lucy Low |
| Frederic Allen | Simeon Merchant, Jr. |
| Mrs. Elizabeth D. Allen | Mrs. Lydia E. Merchant |
| “ Clara Haskins | Michael Walen |
| “ Bertha V. Faunk | Nathan H. Phillips |
| Peter D. Smith | Samuel Curtis |
| Mrs. Abby J. Smith | Mrs. Hannah A. Curtis |
| Lucy A. Andrews | “ Hannah E. Davis |
| Epes P. Pulcifer | David H. Ellery |
| Mrs. Mary A. F. Pulcifer | David L. Davis |
| “ Ellen F. Babson | Susie Shackelford |
| Ella L. Procter | Mrs. Marilla F. Ford |
| George A. Upton | “ Betsey Pearce |
| Mrs. Ellen Marlin | “ Eleanor F. Parker |
| “ Judith D. Lane | Mira Davis |
| “ Sarah (Lane) Heath | John H. Rust |
| Susan Lane | Charles C. Knights |
| Lucy J. Cunningham | Mrs. Mary E. Knights |
| John Cunningham | “ Susie Merchant |
| Mrs. Ella Gardner | “ Nellie H. Fears |

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|-------------------------|---------------------------|
| Ida Tappan | Silas Deering |
| Lucy Tappan | Mrs. Elizabeth A. Deering |
| Alexander Pettigrew | " John Cameron |
| Mrs. Isabella Pettigrew | " Jane Marsters |
| John K. Dustin, Jr. | Charles Marsters |
| Mrs. Lucy L. Dustin | Mrs. Jane McCloud |
| " Mary E. Butler | Eunice E. McCloud |
| " Edward Walters | Mrs. Emma Joseph |
| " Hannah S. Parker | " Ella C. Farwell |
| " Mary A. Abbott | John Gott |
| " Lucy Smith | Mrs. Sarah J. Mansfield |
| " Ann E. Knowlton | " Ann C. Lewis |
| " Ella H. Cunningham | Mary Overbeck |
| " Augusta Low | Mrs. Catherine Partridge |
| " Margaret McCloud | " Flora Ruckley |
| Albert Dodge | Robert J. Moore |
| Mrs. Abby L. Dodge | Mrs. Sarah McKimmon |
| John Hawson | Annie L. Clements |
| Mrs. Lucy A. Smith | Mrs. Mary H. Pettigrew |
| " Jessie Hunter | " Hannah F. Lynn |
| Lewis Duclow | Nellie F. Lynn |
| Josiah H. Hunt | Hattie E. Atkinson |
| Mrs. Laura R. Hunt | Mrs. Ann Patience |
| Rev. F. B. Makepeace | " Susan Reed |
| Mrs. Helen M. Makepeace | Rev. Frank G. Clark |
| " Laura P. Clark | Mrs. Charlotte M. Clark |
| " Joan L. Cunningham | " Eliza T. Nickerson |
| " Elizabeth A. Hull | Edward M. Martin |
| " Carrie M. Higgins | Mrs. Sarah M. Fisher |
| Caroline A. Webber | Clara Fisher |
| Mrs. Luella S. Sayward | Austin P. Cary |
| Mrs. Mary Gwinn | Miranda Steele |
| Mrs. Abigail Clement | Mrs. Mary E. Scammon |
| Sarah A. Hoyt | " Hannah D. Phelps |

